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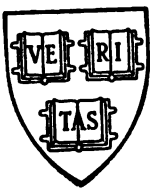
Two Sermons, Delivered on the Second Centiennial Anniversary of the Organization of the First Church in Wenham



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MR. MANSFIELD'S SERMONS

ON THE

TWO HUNDREDTH ANNIVERSARY

OF THE

FIRST CHURCH IN WENHAM.

WITH AN APPENDIX.

TWO

SERMONS,

DELIVERED ON THE

SECOND CENTENNIAL ANNIVERSARY

OF THE

ORGANIZATION OF THE FIRST CHURCH,

AND THE

SETTLEMENT OF THE FIRST MINISTER

IN

WENHAM.

BY DANIEL MANSFIELD,
PASTOR.

Published by request of the Church.

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of Randolph

The preparation of the following Discourses has been attended with no ordinary degree of perplexity and toil, on account of the imperfect and disordered condition of the earlier records, and the necessity of resorting to various other sources for information. The oldest book of church records which has been preserved was commenced in 1674; and, with the exception of a few particulars, the records for the first thirty years,—and also for quite a number of years in the last century,—are wholly wanting: but the town records in some measure supply the deficiency. We are informed that a "century lecture" was preached here, one hundred years ago; but cannot learn that it was ever printed or preserved; and no vestige of it is now to be found. Though several of the pastors of this church published sermons and other works, no assistance has been derived from them, or indeed from any of their productions, unless it be from several manuscript sermons to which reference is made in the Appendix. In the authors which have been consulted some discrepancies have been found, but special pains have been taken to correct every error; and the hope is indulged that the facts here embodied will be both interesting and useful, not only to the present inhabitants of this town, but also to those who shall come after them.

SERMON I.

DEUT. 32: 7.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS; ASK THY FATHER, AND HE WILL SHOW THEE; THY ELDERS, AND THEY WILL TELL THEE.

SUCH was the instruction given to ancient Israel at an important period in their history. They had experienced "the goodness and severity of God," in a remarkable manner, but still continued to be an ungrateful and disobedient people. Having bewailed their corruptions, and pathetically expostulated with them, for thus requiting the Lord, Moses, with a view to their humiliation and spiritual benefit, called upon them to remember particular instances of their Creator's kindness to their fathers; and gratefully to consider the wonderful providences, which he had mercifully wrought for their good.

However different our characters and circumstances may be, the devout consideration of God's dealings with former generations,—more especially with those who, within the last two hundred years, have lived and died in this town,—may be regarded as a duty incumbent upon us; and proper attention to this duty may be highly beneficial to us, not only by imprinting on our minds important dates and facts, which might otherwise be irrecoverably lost, but also by furnishing us with firmer confidence in an ever faithful God, and with new motives to engage with holy zeal and fidelity in his service. In prosperity, we need something to remind us of the perils which attend us; and in seasons of despondency and trial we need something to animate and encourage our hearts;

—something to render us more valiant in defence of the truth;—something which will incite us to seek the purity, peace and prosperity of the church, the glory of the Redeemer and the salvation of souls.

Though nothing very remarkable has ever occurred in this town, either at its first settlement or since, still many circumstances and events connected with its history, especially with its religious history, are worthy of being remembered and considered. "There is something," says one, "so natural in inquiring into the history of those who have lived before us, and particularly those with whom we have any connection, either by the ties of relation or place, that it is surprising any one should be found, by whom the subject is regarded with indifference." It is reasonable to suppose, that scenes through which our fathers passed, and which deeply interested them, should also interest us.

It is the prerogative of God, to bring good out of evil, and in his infinite wisdom, he often, by means apparently the most unpropitious, accomplishes his "purposes of mercy and erects monuments of praise to his name." It was by means of persecution, as you are aware, both in church and State, that our beloved land and even our own town, was peopled with learned and pious men, and furnished with the inestimable blessings of civilization, literature and religion. Near the commencement of the seventeenth century, the English sovereigns maintained a despotic power over the consciences and lives of their subjects. All who dissented from the national creed established by law were severely persecuted. The avowed opinion then adopted by ecclesiastical as well as political rulers was, that "uniformity in religion was essential to the peace of society, and that it was therefore the right and duty of every sovereign, to maintain it in his dominions by the force of law and punishment." In the north of England were some eminent Christians, called *Puritans* on account of their efforts to preserve purity in religious worship, who

were so persecuted for their religion, that they felt obliged to seek refuge in some foreign land. A small company of them entered into a solemn covenant "to walk with God and one another, in the enjoyment of the ordinances of God, according to the primitive pattern, whatever it might cost them." Others soon followed their example; and from time to time, ministers distinguished for their piety and learning, with some of the most devout members of their churches emigrated and settled in remote places, where they could quietly worship God according to the dictates of their own consciences and divine truth.

In the infamous reign of Queen Mary, there were in the county of Suffolk, six brothers, by the name of Fisk, three of whom were Papists and three were Protestants or Puritans. All of the latter were disowned by the former, and two were sorely persecuted. For one of these the civil officer had such a regard, that he secretly gave him previous notice of his coming with an order to seize him; whereupon the good man first called his family to prayer, and then hastened away to hide himself with his godly wife and infant child in a ditch, where they remained undiscovered. Another of these brothers, to avoid being burnt, was hid many months in a wood-pile; and afterwards for six months in a cellar where he diligently employed himself in profitable manufactures by candle-light, and thus remained concealed from his foes. But his many hardships produced "excessive *bleeding*" which brought him to a premature grave.

That man was the father of the first pastor of this church. He left four children, of whom John was the eldest, and was born in the parish of St. James about the year 1601. His parents, grand-parents and great-grand-parents were eminently worthy, pious and zealous in the true religion. He was early devoted to God and to the service of Christ by his parents, who, after carefully instructing him at home, sent him to a grammar-school, where he was fitted for the univer-

sity. He then entered Immanuel College, Cambridge, where he graduated; and after studying theology, he for several years employed himself in the work of the gospel ministry. But on account of the severe restrictions upon non-conformists, and the severities he suffered for preaching, he followed the advice of his friends, turned his attention to the study of medicine and became a licensed practitioner. At the age of twenty-eight he married a lady of high rank and of uncommon worth. On the death of his father, who had committed to his care his mother, two sisters and a young brother, he thought it his duty to remove with them to America, in order quietly to resume the labors of the ministry. Making many sacrifices,—not the least of which was the denial of several hundred pounds of his wife's patrimony by her father, who was displeased at their removal, and leaving many endeared friends, he with another excellent clergyman,* embarked in disguise to avoid the fury of their persecutors. On the voyage, Cotton Mather says, "They entertained the passengers with two sermons every day, besides other agreeable devotions, which filled the voyage with so much of *religion* that one of the passengers, being examined about his going to divert himself with an hook and line on the Lord's day, protested that he *did not know when the Lord's day was; he thought every day was a Sabbath day;* for, he said, they did nothing but pray and preach all the week long."

Mr. Fisk arrived in this country in 1637. His aged mother died on the passage, and his only child soon after he came ashore. He brought with him servants, tools for husbandry and carpentry, and provisions sufficient, it is said, to support his family three years in the wilderness. Of these he kindly lent a considerable quantity to the natives whom he found embarrassed and distressed in a war with the Pequot Indians. Mr. Fisk was soon admitted a freeman of the colony; and, after teaching school for a time in Cambridge, he resided

* Mr. John Allin (or Allen), the first minister in Dedham.

about four years in Salem, where he assisted the celebrated Hugh Peters in preaching, and taught the first grammar school ever established in that city. One of his pupils was Sir George Downing, a member of the first class of graduates of Harvard College.

That Mr. Fisk's literary attainments were more than ordinary may be inferred from the fact that his scholars, before being admitted to college, must be able to "read any classical authors into English, and readily make and speak true Latin, and write it in verse as well as prose; and perfectly decline the paradigms of nouns and verbs in the Greek tongue."

From Salem Mr. Fisk removed, in 1643, to this place, which was, previous to that year, a part of Salem, called *Enon*, and had then been settled about four years.* Here he was instrumental in gathering a church, which was regularly organized on the 8th of Oct. 1644. He then became its pastor, and continued here more than twelve years, contented with a small salary, but 'drawing largely from his own estate for the benefit of the new plantation.' That his people cherished a high regard for the institutions of religion, especially for the Christian ministry, and were willing to make sacrifices to support the preached gospel and to retain their beloved pastor is evident from the brief records made as early as 1654, when it seems Mr. Fisk thought of leaving.

A more liberal maintenance was then voted, and a committee of three chosen to visit a Mr. Miller and give him a call to supply in case Mr. Fisk should leave. He however remained nearly two years longer, or till 1656, when he removed, with the majority of his church, to Chelmsford, where he spent the rest of his life in the active performance of duty, both as a minister and physician. "For twenty years," says Mather, "did he *shine in the golden candlestick* of Chelmsford; a plain, but an able, painful and useful preacher of the gospel; rarely if ever by sickness hindered from the

* See Appendix, A.

exercise of his ministry:" 'in the course of which he expounded almost the whole of the word of God.' And "though he did himself compose and publish a most useful catechism, which he entitled 'The *Olive Plants watered*,' yet he chose the *Assembly's Catechism* for his public *expositions*, wherewith he twice went over it in discourses before his afternoon sermons on the sabbath."

"Of the afflictions which disciplined him," says the same quaint writer, "one of the saddest was the loss of his *concordance;* I mean of his godly and worthy *consort*, who, by her incomparable expertness in the *Scriptures* had rendered any other concordance of the Bible useless unto his library. This virtuous woman lost her *sight* for some years before she died; under which disaster a most exemplary *patience* was produced in her, by her view of the things which are not seen and are eternal; and at length, after many admonitions unto her friends to improve their sight well whilst they had it, she had, on Feb. 14, 1671, her *eyes opened* by their being *closed;* and was, by death, carried from *faith* into immediate and everlasting *sight;* after which he married again." Near the close of his life, Mr. Fisk was severely afflicted by several diseases. "Yea, for a complication of maladies, his condition became not unlike the blessed Calvin's, of whom the historian relates, that 'he was troubled with as many infirmities as, in different subjects, might have supplied an hospital.'" For many sabbaths he was carried to the house of God in a chair, and preached sitting, till he was seized with convulsions, and died, Jan. 14, 1676, aged seventy-five; having first blessed his four children, two sons and two daughters, who were by his bed-side waiting for his blessing. "You are," he said, "as a shock of corn bound up, or as twins made beautiful by the covenant of grace. You have an interest in the sure mercies of David; these you have to live upon. Study to emulate one another; but in the best, in the best. Provoke one another to love. The God of your forefathers bless you

all." And added unto his younger son (who was afterwards a worthy pastor in Braintree), concerning his wife and his two children then absent, "the God of Abraham, Isaac and Jacob bless you and your posterity after you."

Thus lived and died the first pastor of this church.

In respect to this venerable and godly man, the mayor of Salem, in a public address in 1842, remarked, "We may all well be proud of the honest fame of the first teacher of our grammar school. He was, by the concurrent testimony of the most learned and honored of his day and generation, ranked high in the list of able, useful and devoted ministers of the gospel. In the homely but enthusiastic language of the day:

'Spotless his pulpit, and his sermons quaint,
A finished preacher, and an equal saint;
His preaching much, but more his practice wrought
A living sermon of the truths he taught.'

In harmony with the preceding are the following remarks by Mather: "Among the most famous preachers and writers of the gospel with which the primitive church was blessed, there was Luke, the beloved physician, the blessed scholar and colleague of the apostle Paul. And among the first *preachers* and *writers* which rendered the primitive times of New England happy, there was one who might likewise be called a *beloved physician;* one to whom there might also be given the eulogy which the ancients think was given to *Luke —a brother whose praise was in the gospel throughout all the churches.* This was Mr. John Fisk."

After the removal of Mr. Fisk, with so large a portion of his church, those who remained, though in a low condition, did not yield to discouragement or despair. We have good reason to believe that they continued to exist and act as a church, notwithstanding the opinion of some to the contrary.

Commendable and successful exertions were soon made to secure the stated ministrations of the gospel, as appears from the following record: "At a town meeting, this 6th of

12th month, 1656" (the very year of Mr. Fisk's removal)— "Whereas the town hath taken into consideration the great want of a minister amongst us; it's therefore ordered that Mr. Gott and James* Moulton are hereby chosen to endeavor to procure a minister, and to present him with the promise of forty-five pounds a year for his yearly maintenance." That was five pounds more than had previously been given when the whole church and town were together, and evinces their high estimation of religious ordinances, their ardent love for the truth.

They were kindly remembered by the great Head of the church, and soon obtained the Rev. Antipas Newman to labor among them as their minister.† He commenced preaching here in 1657; was married in 1658 to Elizabeth, daughter of Gov. Winthrop; but was not ordained before Dec. 8, 1663.

A copy of the covenant then adopted and signed by the pastor and nine others, has been preserved, and may be found in the brief history of the church which was printed, with the confession of faith and covenant, in 1840.

About this time (1663) the people were engaged in erecting a new house for the public worship of God. This had been attempted several times before, but little had been done except to repair the old house.

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* Special care was then taken to give no titles except to persons of considerable distinction. In a list of one hundred freemen, we do not find more than four or five distinguished by *Mr.*, though most of them were men of respectability and worth.

† 8th Nov. 1657, at a town meeting, it was agreed by unanimous consent, that Mr. Newman's payment be one half in wheat or equivalent thereto, and the other half in Indian corn at merchantable price. In a similar way was the salary of the minister paid for several years, on account of the great scarcity of money; as is common in new settlements, where the people have but little to sell and much to buy. Soon after, it was "unanimously voted that the town shall allow towards Mr. Newman's house the sum of forty pounds sterling, and ten pounds more towards the procuring of other accommodations." After that, fifty pounds were voted to Mr. Newman, and other favors were conferred by voluntary subscription.

After diligent search I have been able to find but little respecting the life and character of Mr. Newman. He is supposed to have been the son of Rev. Samuel Newman, who was born at Banbury, Eng. of a family eminent for their attachment to the Protestant religion, and for their piety. This distinguished man was educated at Oxford, and subsequently became an able minister of Christ. But suffering persecution from the "prevailing hierarchy," being deprived of his liberty to preach, and compelled to remove no less than seven times; he, in 1638, came to America. Having spent a year and a half at Dorchester, and five years at Weymouth, he passed the last nineteen years of his life at Rehoboth, which name he gave to that town, because his flock, which were before straitened for want of room, then could say, "The Lord hath made room for us, and we shall be fruitful in the land."* He is said to have been a hard student, a lively and faithful preacher, possessing an ardent love for the sacred Scriptures, and uncommon piety. Before leaving England he compiled a concordance of the Bible, which was published in London, and was more elaborate than any ever before seen in Europe. After he came to New England, he greatly improved that work by adding many texts and the marginal readings, so that it was pronounced superior to any in the English language. The manner of his death, which occurred in 1663 (the year of his son's ordination in this place), was peculiar. He had a singular premonition of its approach, and anticipated it with joy. While apparently in perfect health, he prepared and preached a sermon from Job 14: 14—"If a man die shall he live again? All the days of my appointed time will I wait, till my change come." This proved to be his last sermon. He immediately became ill, and on the next sabbath asked a good deacon of the church to pray with him. No sooner had the prayer ended, than he said the time had come for him to leave the world, adding, "And now ye an-

* Gen. 26: 22.

gels of the Lord Jesus Christ, come, do your office !" With these words on his lips, the spirit of that excellent man instantly took its flight to join the innumerable company of angels and the spirits of just men made perfect in heaven. It is reasonable to suppose that the son of such a man would be one of no ordinary worth; and we have reason to believe that the second pastor of this church possessed great moral excellence, which secured for him the esteem and affection of his people and of all who knew him. He died Oct. 15, 1672, having been pastor of this church nearly nine years, and having labored here in the ministry about fifteen years.*

Soon after Mr. Newman's death, exertions were made to obtain a successor; and in a few months the Rev. Joseph Gerrish commenced preaching here, and eventually accepted an invitation to the pastoral office.† Mr. G. was born in Newbury, March 23, 1650, graduated at Harvard College in 1669, studied theology with Rev. Thomas Parker of Newbury, came here to preach May 25, 1673, was ordained Jan. 13, 1674, and remained acting pastor of this church till his death. Under his faithful ministrations, the church and society enjoyed a high degree of prosperity. About the time of his settlement, a parsonage house was built for his accommodation, and for a season he appeared to be unmolested and happy among the people of his charge. But it was not long before he, in common with others in this region, was called to experience severe trials on account of civil commotions abroad. In 1675 the memorable war occurred with the Indians, called "King Phillip's war," which was the most general and destructive of any ever sustained by the infant colonies. During the following winter, the celebrated expedition against the

* We regret that no stone was ever erected at Mr. Newman's grave; and that we are consequently unable to designate the precise spot where he was interred; though it is supposed to be very near Mr. Swain's grave. He left a wife and five children. She was afterwards married to Mr. *Zerubbabel*, son of governor Endicott, of Salem.

† See Appendix, B.

Narragansetts took place; and by order of the commissioners of the United colonies, a thousand men, six companies from Massachusetts, with a troop of horse, were raised for that service. Of that number five men were impressed from Wenham (Nov. 30, 1675), viz. Mark Batchelder, Richard Hutten, Thomas Kimball, Samuel Moulton and Philip Welsh. On the 19th of Dec. Mark Batchelder was killed, being of Capt. Jos. Gardner's company, who was from Salem, and was killed at the same time in an attack on the enemy's fort.

The influence of such events, could not be otherwise than unhappy upon the religious interests of the people. But amidst all these calamities, Mr. Gerrish seems to have been diligently employed in efforts to promote the spiritual prosperity of his flock. Though often called to aid in organizing churches and ordaining pastors in the neighboring towns, he did not neglect his own church. Cases of discipline received special attention. About this period a practice, common in other churches, was introduced into this church, and proved a serious interruption to its peace and prosperity for many years. I refer to what was termed the "half-way covenant;"—or the admission of unconverted persons into the church, upon certain conditions, and allowing them to act in ecclesiastical matters and to enjoy certain privileges in common with Christians. This was a scheme devised by a synod assembled in 1662 to determine who were the proper subjects of baptism. They decided that "persons baptized in infancy, understanding the doctrine of faith and publicly professing their assent thereto, not scandalous in life and solemnly owning the covenant before the church wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in his church, their children are to be baptized;"—though the parent thus owning the covenant was still unconverted, and as such, excluded from the Lord's supper. Hence many unregenerate persons were induced thus to own

the covenant and to have their children baptized.* In numerous places, this practice was immediately adopted, and after a violent controversy, it became general, though some of the best ministers and churches opposed it,—regarding it unscriptural and unsafe, tending to prevent needful discipline;—to injure and ruin souls. To guard against such evils in this church, the following document found on record in his hand writing, was probably prepared by Mr. Gerrish, and evinces his watchful regard for the spiritual prosperity of his people. It is called, "A form for such as own the covenant and offer their children to baptism: viz., No man can sincerely dedicate his child to the God he believes not in himself. Therefore, 1. Do you believe the God we worship to be the only true God, who is made known to us in the Holy Scriptures by the name of God the Father, God the Son and God the Holy Ghost. And do you publicly own and take this one God, in three persons, to be your God according to the tenor of the covenant of grace, wherein he hath promised to be a God to the faithful and their seed after them in their generations, and taketh them to be his people. 2. You do promise subjection to his revealed will, and that you will endeavor (grace assisting), to renounce those things which are inconsistent with his service and this your profession. 3. You do now solemnly renew your baptismal covenant with God, and do give up yourself and your posterity to God the Father, Son and Holy Ghost, as your Creator, Redeemer and Sanctifier. 4. You do present your child unto God to be baptized into this faith, and solemnly engaged in this covenant and do promise (God helping) that if God shall continue it to you till it come to years of discretion, that you will faithfully endeavor to acquaint this child in the nature and benefits of this covenant, and will bring it up in the holy

* "The half-way covenant originated, in part, in the unreasonable and strange rule early adopted by our fathers, that none should be admitted to the privilege of freemen, or be eligible to office who were not church-members. Many of course sought to join the church in order to get into office."

fear, nurture and admonition of the Lord, as you hope to receive the blessing and escape the curse of the covenant. 5. Finally, You do give up yourself to this church, according to the will of God, engaging (God assisting you) you will walk as becomes this your profession, subjecting yourself to Christ, our head, and to the ministerial teaching, guidance and oversight of the elders of it and discipline therein, and to the brotherly watch of fellow-members, and all this according to God's word, and the grace of our Lord Jesus Christ enabling you thereunto."

In every church there are seasons when Christians become so worldly-minded, so neglectful of religious duties, while their enemies are so zealous in efforts to destroy souls, that special exertions are demanded,—some extra means to revive the people of God and to check the progress of error among them, and abroad in the land. Thus it was with the members of this church in 1705, when by agreement of the church at a meeting on the twentieth of July, they did "solemnly renew their covenant in manner following, viz.

"We the communicants of the church at Wenham, being under a deep sense of the distress of the church of God in general, and of the heavy and wasting judgments which have been on this land, and in pursuance of divers declarations recommended to us by our much honored and well-affected rulers, exhorting all well-minded persons among us to do their utmost to check and suppress the growing immoralities and profaneness too manifest in the midst of us; and to endeavor to promote the necessary and much desired work of reformation in ourselves, ours and others. As one proper means among others, we do agree and purpose (divine grace helping and encouraging) vigorously and resolvedly to set ourselves in our several capacities and relations to detect, prosecute and reform the growing enormities that are the enemies of our peace, and dishonor of our profession and religion. 1. We will more strictly watch over our own hearts and lives,

that we may become more exemplary and inoffensive in our conversation toward God and men.

2. We will faithfully watch over one another and submit ourselves to the brotherly counsels and admonitions which may charitably and regularly be given, one to and from another, to ourselves or ours, as occasion may be offered.

3. In particular, we will take heed of the love of the world, that it cause us not to neglect our duty to God in our general calling, or abate the zeal and care which we should have of the glory of God. 4. We will draw near to God in his ordinances, we will not indulge ourselves in formality and drowsiness in the worship of God. Nor will we allow ourselves or ours in sensuality, intemperance, or excess in meats, drinks or apparel. 5. That we will more strictly guard our thoughts, words and actions on the Lord's day, and will endeavor to restrain all within our gates from profaning any part of it.

6. We will more carefully inspect the manners of our families, and endeavor to command our children and households after us to serve the Lord.

7. We will without partiality bear our testimony against such transgressions and enormities as shall fall within our observation.

If so be, by these or other means, we may promote the glorious work of reformation and obtain the removal of God's wasting judgments we labor under, and the averting of omens impending, and the return of God's gracious presence, with the restoration of his wonted favors and blessings as in former times, we may be happy.

On the 22d of July, 1705, after the communion at the Lord's table, this covenant was read and the consent and assent of the communicants was manifested;—The brethren, by holding up their hands and the sisters by rising and standing up." March 31, 1706, it was read again after sacrament—and again at a church-meeting, April 7, 1710.

It may be interesting for us to notice the particularity and kind Christian feeling with which, at that early day, members of this church were dismissed and recommended to the fellowship of other churches. The following is a specimen: "To the Rev. Mr. John Higginson, pastor, and to our beloved brethren in the church of Christ at Salem, grace, mercy and peace be multiplied in Jesus Christ, your Lord and ours. Whereas that wise Providence of ours, who boundeth all our habitations, hath ordered the constant abode of our sister, Mrs. Elizabeth Endicott,* among you, who hath desired our letters of recommendation to you, which her desire hath been propounded to the church, who have consented such letters should be granted to her. We do therefore commend her to your trust and care and holy inspection in the Lord, desiring you to watch over her as becometh saints; accepting her into your love and communion, and to show all Christian respect and kindness to her, tending and helping her on in her pilgrim condition, till she come to the blessed city and country and blessed Father's house, in a state of glory, whither our desires and endeavors and yours are to come. So commending this our sister, together with yourselves, to the guidance and blessing of the Almighty, resting yours in Christ Jesus. With consent of the Brethren,—3d of 3d, 1678. J. G."†

Oct. 3, 1714, eleven males and seventeen females, with

* Widow of Rev. Antipas Newman.

† The following is a form of "Absolution." — "Though you have greatly sinned against the Lord, this church, and your own soul; yet, seeing you humble yourself before God and penitently fly to the Lord Jesus Christ for mercy, resolving (through grace) to do so no more, we are to tell you, as in John 2: 1, 2 and 1 John 1: 9. Isa. 55: 7, 8. Prov. 28: 13. This church doth now loose the bonds laid upon you, and receive you again into their communion; who are to receive you and not upbraid you with your fall, but rejoice in your recovery. And we exhort and charge you that you watch more carefully for the future, and that you avoid temptations and accept reproofs, and see that you turn not again to your former ways of sin, but obey the Spirit and keep close to God in the means of your preservation. So help you God in Christ Jesus our Lord."

twenty-four "covenanters," were dismissed from this church to aid in forming a church in Ipswich Hamlet.*

Subsequently to this, nothing which would be of special interest to us appears on record, previous to Mr. Gerrish's death, though he continued to discharge pastoral duties for several years after, and longer than any other minister ever settled in Wenham. But from the king of terrors there is no escape. The good, the useful and the beloved, as well as others, must die; and the time approached for this beloved man to resign his charge and obey the summons to the tomb. After a few days' illness, of an apoplectic nature, he bade adieu to earth, Jan. 6, 1720, having nearly completed the seventieth year of his age, and the forty-sixth of his ministry in this place. Under his ministry, 987 persons were baptized; 236 "owned the covenant;" and 213 entered into full communion with this church. No record of marriages is found, and the record of deaths is imperfect. That Mr. Gerrish cherished a deep sense of the solemn responsibilities of an ambassador for Christ, and realized, in a good degree, the importance of being faithful to his trust; that ardent love to the Saviour and to souls influenced his heart and life, prompting him habitually to seek the spiritual welfare of his flock and the glory of God, is abundantly evident. The oldest church records which I have found, were carefully made and preserved by him in a small book,† on the first page of which he wrote as follows:

"The function of the ministry is holy.
The charge is great.
The discharge is difficult.
The requisites are many.
The consequence is dangerous."

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* Now Hamilton.

† This book appears to have been lost for many years. On a blank leaf is the following, in the hand-writing of Rev. Mr. Anderson: "Marblehead, Sept. 4, 1809. This day this book was received from the hand of Rev. Isaac Mansfield of this town, who is grandson of the Rev. Mr. Cheever, formerly of Manchester, and great-grandson of Rev. Joseph Gerrish, formerly of Wenham, by Rufus Anderson."

"Be well advised in the choice of a minister. Lay hands suddenly on no man; on no green head. In your choice look mainly at the glory of God and the gospel, and at the eternal good of your own souls and the souls of posterity. Don't choose to save your purses; nor in opposition to others. Unite and agree; or, otherwise, though you are an able yet you will prove a miserable people. Seek God in and for a right way. Pray the Lord of the harvest to fit and send forth a meet laborer among you, one who may have a double portion of the spirit of that Elijah which God hath taken from you. Choose one whom you may honor and who may be an honor to you."

A brief description of Mr. Gerrish's character is found in a printed sermon, preached on occasion of his death, by the Rev. Cotton Mather, D. D. of Boston, from Prov. 12: 26, "The righteous is more excellent than his neighbor." At the commencement he says:

"Before my sermon is finished, you will hear the name of a *righteous man*, in whom you will have my text particularly exemplified. But the character of a righteous man in general is what we first of all take notice of." He then proceeds to point out the distinction between a righteous man and his unrighteous neighbor; and after several pages of "Application," concludes in the following manner: "How can we see the departure of the ministers, who had a lustre among the righteous, without some sad apprehensions of the glory departing! So much going, that was our beauty and our defence, and that cry not be made, My father, my father, the chariots of Israel and the horsemen thereof! The cry is heard upon the death of the gracious, humble, faithful Mr. Joseph Gerrish; a man on many accounts, but especially those of righteousness, more precious than fine gold, than the golden wedge of Ophir; the useful minister of Wenham; whom a distemper of an apoplectic aspect, arresting him as he was near finishing the seventieth year of his age, has newly

fetched away to the mansions which his great Saviour had prepared for him. He is one of the elders, who has obtained this good report; that he was an holy and a righteous man; a person of excellent piety; one of a gentlemanly as well as religious disposition; one of a singular goodness and sweetness in his temper; candid, courteous, full of condescension; an uncommon example of hospitality; a singular blessing to the town, where God had stationed him; which, under his conduct, became thrice as big as he found it, at his first coming to them. And his people at his death, with an universal concurrence in expressions of their love unto him, testified some sense thereof; testified what an esteem God had given him, in the hearts of those that were acquainted with him. Farewell, O man greatly beloved! What remains is,—May his virtuous consort, a valuable mother in Israel, who had been happy in him for seven and forty years, now not find herself alone, because of her having her Saviour with her. May his bereaved flock, that had been happy in him for six and forty years, now find the compassion of our Great Shepherd concerned for them."*

The remains of Mr. Gerrish lie in our grave-yard, beneath the reddish stone slab,† supported with brick, there to await the resurrection of the just.

"Oh for the death of those
Who slumber in the Lord!
Oh be like theirs my last repose,
Like theirs my last reward."

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* See Appendix, C.

† We lament that the inscription upon that monument is illegible.

SERMON II.

DEUTERONOMY 32: 7.

REMEMBER THE DAYS OF OLD, CONSIDER THE YEARS OF MANY GENERATIONS.

Soon after the death of Mr. Gerrish, the church kept a private fast, being aided by Rev. Messrs. Prescott of Salem and Chipman, of Beverly. Having spent considerable time in prayer for divine guidance and favor, the brethren of the church voted that Wednesday, Feb. 10, be observed as a day of fasting in public, "to seek God's face and favor in their bereaved state, and his blessing on their endeavors for a re-settlement, and that the congregation be desired to join with them in this service."

In a few weeks, the church and town unanimously invited Mr. Joseph Emerson to settle with them in the work of the ministry, to which Mr. E. replied in the negative. A majority of the church then voted to invite Rev. Daniel Perkins to become their pastor; but at a subsequent meeting "an unhappy division arose about the salary;" upon which Mr. P. "absolutely refused to preach any longer at Wenham." But the great Shepherd and Watchman of Israel did not forget his people. Their supplications were heard, and Mr. Robert Ward, then master of a grammar-school in Charlestown and a native of that place, immediately came and preached his first sermon from Psalm 119: 133. It was not long before the church and town unanimously voted him a call. In addition to this, the young men (twenty-seven in number) sent to Mr. W. a communication, as follows: "To Mr. Rob. Ward. Sir, We whose names are hereunto subscribed, living in Wenham, and not in a capacity to vote in town con-

cerns, do not only declare our willingness, but also our desire is, that you would be pleased to take up with our church and town's call; and in so doing, we the subscribers shall be much obliged therein, and are yours to serve in whatsoever is duty from us to yourself. Nov. 7, 1720."

(signed) JAMES KEMBALL
THOMAS KEMBALL
JOSIAH WHITE
GEORGE THOPING
NATH'L KEMBALL
DANIEL CLAFLING
JEREMIAH PERKINS
THO'S DODGE
ZACCHEUS GOLDSMITH
DANIEL KILLAM
JOSIAH KEMBALL
JOHN ROGERS
ISRAEL TRIKER
SAM'L BATCHELDER
THOMAS BROWN
EDWARD WALDRON
THOMAS BAKER
JOHN MOULTON
JOSEPH TARBOX
DANIEL FAIRFIELD
JAMES RIX
JOHN KEMBALL
ABRAHAM KEMBALL
JOHN DODGE
DANIEL ALLEN
PAUL KEMBALL
ROBERT HERRICK.

This must have been peculiarly gratifying to the pastor elect. For amidst the discouragements and trials, and in the performance of the arduous duties of the Christian ministry, scarcely anything is more cheering to a minister, than to see the *young men* interested in the things of religion, and ready to bear their part in supporting the institutions of the gospel.*

* "Every man who loves his country or wishes well to its best interests, will show himself a decided friend of religious institutions, and honorably bear his part in supporting them. Particularly, ought young men, as they come forward in life, to *enrol themselves as members of some ecclesiastical society*, and give their steady and united influence, in support of the religious interests of the community where they reside. They ought to do this from a regard to the *public welfare*; for a young man, not connected with any ecclesiastical society will, of course, feel very little interest in its concerns, and do but little to promote its prosperity. They ought also to do this from a regard to their *own respectability and usefulness*; for if they belong to no religious society, they will be very likely to neglect public worship and all the

Seeing this his heart is revived and he will cheerfully spend and be spent for their good;—sustained by the hope that they will be richly blessed themselves; become ornaments to society, blessings to the church and the world, and enjoy a bright reward in heaven.

With such encouragement before him, we do not wonder that Mr. Ward should accept the invitation,—which he did in a few days, and was ordained Jan. 25, 1721. At the ordination, Mr. Ward "preached from 2 Sam. 7: 18, and prayed after sermon; Mr. Rogers of Ipswich, gave the awful Charge, and Mr. Fitch the Right Hand of Fellowship."

The church soon observed a day of private fasting and prayer, when Mr. Ward preached from Ezra 8: 21, *To seek of him a right way for us;* and, after prayer, "read the form of a covenant drawn up by Mr. Gerrish; and, by him, procured to be printed, the brethren signified their consent by holding up their hands, and the sisters by standing up."

The church voted to have "a public lecture once in six weeks, every Tuesday before the sacrament;" and that "when persons desire to join in church fellowship with us, their relation shall be read both at the time of propounding and also at their admission. At which time the brethren's consent is to be desired."

"Sept. 15, 1723. The church voted that Relations should be read but once, viz. when any were to be admitted into the church, having stood some time propounded."

At this period the church seem to have been in a prosperous condition, living near to God, feeling their dependence upon him; and often, in a social and private manner, imploring the direction and blessing of heaven. In imitation of their Saviour's example, they took no important step without

other duties of religion; and a virtuous community is sure to mark and punish the meanness, that is not willing to bear a fair proportion of the expense and care necessary in sustaining the institutions of the gospel."—Hawes' Lectures to young men, p. 21,—an excellent little book, which should be read and studied by all young men.

special prayer to God. At a church meeting, e. g. April 7, 1727, after prayer and a discourse from Eph. 4: 8, with reference to choosing a deacon, it was voted unanimously (God willing) to observe a day of fasting and prayer, in private, to beseech the favor of God on them, that he would unite their hearts to fear his great name, and that he would vouchsafe the great blessing of early piety to their children and descendants. Almost immediately they were blessed with rich effusions of divine grace; so that within one year from that time, fifty-six persons were admitted to full communion in the church, and fifteen were "admitted to own the covenant."

But the ministry of this lovely and devoted man was comparatively brief. In the midst of his days and usefulness, he was laid aside from his labors and called to contend with disease; as appears from the following record: "July 4, 1732, Rev. Mr. Ward being sick, a committee was chosen by the town to supply the pulpit, and it was voted to raise thirty pounds for that purpose."

On the 19th of that month Mr. Ward, the fourth pastor of this church, died at the age of thirty-seven years and ten months. The town showed their respect and esteem for him by voting to allow twenty-six pounds towards his funeral expenses. During his ministry of ten and a half years in this place, 216 were baptized; 118 admitted to full communion; 75 owned the covenant; 54 couples were married; and 122 persons died.*

The church and congregation united in the observance of Aug. 23d, as a "day of fasting and prayer, seriously to implore the direction of Heaven in the choice of another pastor." A committee had been previously appointed to seek a candidate and ask advice; and in less than three months after Mr. Ward's death the town voted, by a great majority, to concur with the church in inviting Mr. John Warren to settle with them in the ministry. One hundred and thirty pounds were

* See Appendix, D.

voted for a yearly salary, with a free contribution, and two hundred pounds for a settlement; which was nearly three times the amount ever before given.

Twenty-three pounds were also voted towards Mr. Warren's ordination, which took place Jan. 10, 1733. Rev. Mr. Wigglesworth, pastor of the third church in Ipswich, preached from Heb. 13: 17; Rev. Mr. Rogers of Ipswich, gave the Charge; and Rev. Mr. Fisk, of Salem, the Right Hand of fellowship.

April 30, 1733, Daniel Dodge, one of the deacons of this church, and a graduate of Harvard College, died at the age of sixty-three.*

During the following year, the people of God seem to have been quickened in the divine life, and became increasingly solicitous for the prosperity of Zion. In the low state of religion among them, they felt that something must be done; they realized in whom was their help, and appointed a day of public fasting and prayer, "for the revival of religion, and that the blessing of God might be on the rising generation." Rev. Mr. Chipman prayed, and Mr. Warren preached from Hos. 14: 2. In the afternoon Mr. Clark prayed, and Mr. Wigglesworth preached from Job 22: 23. That these services and other means employed were blessed to the conversion of souls, may be inferred from the fact, that within the following year twice as many united with the church as in the preceding year.

But God often visits a people in judgment, as well as in mercy, for their good. Thus did he visit this people in the year 1737, as appears from a record made of "a fast kept on account of a mortal disease that prevailed among the people; of which there died, in a little more than three months, about twenty. Two families lost all their children; viz. Mr. Richard Dodge and Mr. John Gott; one of which lost four and the

* See Appendix, E.

other five." Rev. Mr. Champney prayed, and Mr. Warren preached from Jer. 9: 21. In the afternoon Mr. Warren prayed, and Mr. Chipman preached from Jer. 2: 30. The desired effect was produced. They soon enjoyed the special presence of the Holy Spirit; and during that year fifty-five persons were added to the church. We regret that no particulars of that work of grace are to be found among the records.

In 1740 the great revival, or, as it was then called, "the glorious work of God in the land," commenced in New England. In most of the churches the state of religion had, for years, been lamentably low; very few had been added to them; and "many of the ministers were exceedingly formal in their public services; preached much upon moral duties, but left out of view the prominent doctrines of grace. Both ministers and churches were sunk into a state of religious lethargy from which no ordinary means could arouse them. At this time God raised up an instrument fitted for the purpose. The Rev. George Whitefield, from England, went through the colonies, sounding aloud the gospel trumpet, denouncing those who were at ease in Zion, and thundering the terrors of the Lord in the ears of the impenitent. A great reformation followed." But in respect to this work, ministers and others differed in opinion. Some opposed it on account of the undue excitement and irregularities by which it was unfortunately attended; but others regarded it as "a gracious visitation," a "glorious work of God;" and among the names of distinguished and pious ministers, appended to what was termed "the Testimony and Advice of an Assembly of Pastors of Churches in New England, at a Meeting in Boston, July 7, 1743, occasioned by the late happy Revival of Religion in many Parts of the Land;" among those names, 113 in all, we find that of "*John Warren, pastor of the church in Wenham.*" From this it appears that Mr. W. regarded that

work of grace with favor, and was a true friend to revivals of religion.

A very strong attachment seems to have existed between Mr. Warren and his people. Though his salary was much greater than any of his predecessors had received; yet the town, in 1740, generously voted to give him thirty pounds more than his stated salary, as a free gift. They did the same the next year, and supplied the pulpit while he was sick and unable to preach. The year following, they gave him seventy pounds more than his stated salary; this they also did for three succeeding years; then they voted one hundred pounds; the year after, one hundred and seventy pounds; and the next year (which proved to be his last), two hundred and twenty pounds, in addition to his stated salary, were voted for his support, whether on account of his real wants or on account of their peculiar esteem and affection for him, does not appear.

In 1747—48 measures were taken to build a meeting-house on the spot which the old one had occupied nearly ninety years.* Both minister and people seem to have been greatly interested in the work; but before it was completed Mr. Warren was removed by death. He died July 19, 1749, in the forty-fifth year of his age and seventeenth of his pastoral relation to this church. As additional evidence of their high regard for him, the town supplied the pulpit during his long illness, and voted twenty pounds from the public treasury to defray his funeral charges. Under his ministry here 355 were baptized; 146 united with the church; 30 owned the covenant; 96 couples were married; and 189 died. From his epitaph we learn that Mr. Warren was born in Roxbury, Sept. 18, 1704, graduated at Cambridge in 1725, began to preach in 1727, and that while here he "was a burning and shining light—beloved of his brethren in the ministry as well as of his own flock, and deservedly lamented

* See Appendix, F.

at his death." Mr. Warren was married, April 21, 1737, to Miss Elizabeth, daughter of Rev. Mr. Chipman of Beverly; she survived him and became the wife of his successor.

In a few weeks the town voted unanimously to concur with the church in inviting Mr. Samuel Turrell to be their minister; but infinite wisdom interposed and disappointed their fond hopes by removing the pastor elect before he had given an answer to their call. He died Feb. 10, 1750.

May 9th was very appropriately observed as a day of fasting and prayer;—the services being performed by Rev. Messrs. Wigglesworth, Clark, Champney, Hobby and Emerson.

In a few days Mr. Joseph Swain of Reading received a unanimous invitation to settle, which he accepted, and was ordained Oct. 24, 1750. Rev. Mr. Perkins of the first church in Bridgewater preached the ordination sermon from Deut. 33: 8—11. Mr. Wigglesworth of Ipswich prayed and gave the Charge, and Mr. Hobby of the first church in Reading gave the Right Hand of Fellowship.

It was not long before Mr. Swain's labors and the peace and prosperity of his people were seriously interrupted by the calamities of war. In the war which commenced against France in 1754 (though not formally declared till May, 1756) these infant colonies, amidst great anxiety and distress, made preparations for vigorous exertions against the enemy. "Four expeditions were planned; one against the French in Nova Scotia; one against the French on the Ohio; a third against Crown Point; and a fourth against Niagara." Rev. Mr. Swain was, at this crisis, chosen chaplain of the Salem regiment, under Col. Ichabod Plaistead, for Crown Point expedition.* But how long he was absent, who supplied here in his stead, and what was the condition of the people during

* Crown Point was a fort and is now a town, in Essex county, New York. "The fort was erected by the French in 1731, on a point that runs north into Lake Champlain. It was reduced by the English in 1759, taken by the Americans in 1775, and retaken by the English the year after."

his absence, we have not been able to learn. Subsequent to 1760, Mr. Swain seemed to suffer greatly from insufficiency of support, and several times "remonstrated" and petitioned for an increase of salary. The people listened to him "with calmness and tenderness becoming their relation;" —then voted and paid him from the town treasury, at one time ten pounds, at another thirty, at another one hundred, and then three hundred pounds in addition to his stated salary, and three hundred more for teaching school in town part of the year. After that six hundred pounds were added for his annual support.

For several of the last years of his life Mr. Swain's usefulness, and the spiritual prosperity of his people were seriously affected by unhappy difficulties between him and the church. But very few publicly professed their faith in Christ; there were, apparently, but few conversions, and the sacred ordinances were irregularly observed. From the records it appears that for some reason, perhaps owing to his feeble health, he did not preach for some time previous to his death. He died June 29, 1792, at the age of 71;—having been pastor of this church nearly forty-two years. His funeral sermon was preached by Rev. Mr. Forbes of Gloucester, from Eccl. 12: 6, 7, but was, probably, never printed. Under the ministry of Mr. Swain 1006 persons were baptized; 557 died; 127 joined the church; and 119 owned the covenant. The record of marriages, as well as of other important particulars, is very imperfect. By his epitaph we are informed that "In his public character he was a judicious divine and a respectable minister of the gospel. In domestic life he was an affectionate husband, a tender parent and sincere friend."*

In all their adversity God mercifully watched over and blessed this church, and soon sent them another shepherd to guide them in the way of life. In November following, the Rev. Adoniram Judson was invited to become their pastor,

* See Appendix, G.

and was installed Dec. 26, 1792.* When they met to invite Mr. Judson to settle with them, the church voted to renounce the half-way covenant and practice, and to admit none to the enjoyment of church privileges but such as became members in full communion.

Mr. Judson had been settled only a few years before unpleasant difficulties† arose, which resulted in his dismission. In June 1799, he requested permission to suspend labor and ride several weeks for his health. This not being granted, he requested the church to unite in a council for his dismission. This also was refused. In August the request was repeated and again denied. But Mr. Judson left, went to Saratoga Springs and was absent five weeks. On his return he renewed his request for a dismission which was again denied. He then requested a permanent addition to his salary; but the town "voted unanimously not to make any addition to his salary at all, permanently or yearly." In a few days he repeated his request to be dismissed, and the town voted unanimously to grant it; agreed on the terms, and on a council that met Oct. 22d, voted to ratify the agreement made by Mr. Judson and the people, and dissolve the relation;—expressing their regret that Mr. Judson had been unable to perform the duties of his office, and cordially recommending him to other "churches where God should call him." In what light the council regarded the doings of the people we learn from their "Result," which concludes as follows:—"While they bear testimony of their respect for Mr. Judson and esteem for his character, they cannot refrain from expressing their approbation of the spirit which the town has exhibited towards him, and the liberality and candor which appeared in the gentlemen‡ who conducted the business before the

* No particular account of the installation services is found upon record.

† The origin of these difficulties is said to have been his request for more salary.

‡ Dea. Stephen Dodge, Major Richard Dodge and Dr. Daniel Kilham.

council in the town's behalf; and it is their earnest prayer that the harmony subsisting among the people may not be interrupted, but that they may be speedily and happily united in the re-settlement of a gospel minister among them."

In 1802 Mr. Judson was installed in Plymouth, where he remained about fifteen years. Having changed his religious sentiments and become a Baptist, he was dismissed in 1817, and died at Scituate Nov. 25, 1826, aged 76.*

Under his ministry in this place 24 joined the church; 23 were baptized; 42 marriages were solemnized; and 52 died.

After Mr. Judson's dismission the society became more divided; the church was in a suffering condition, and a long and dreary period succeeded before another pastor was obtained. In 1800, an unsuccessful effort was made to settle the Rev. Moses Dow; a day of fasting and prayer was observed, and several church and town meetings held before they could agree to invite Mr. Dow. He soon returned an answer in the negative; and in July, the town voted to have no committee for supplying the pulpit; but in September they voted to recall Mr. Dow; the church, however, did not concur with them, and an unhappy state of feeling existed for several months.† In 1801, the town chose a committee to secure a candidate, directing them to apply to two or more of the clergy in the vicinity for advice and approbation of a man; but their efforts were without success. In 1802 Mr. Joseph Emerson‡ and Mr. Barnard Ripley were employed to preach as candidates, but were not invited to settle. In November, 1803, Mr. John S. Popkin§ received a call, but on account of violent opposition, he refused to accept. An effort was also made in 1804, to settle the Rev. David Jew-

* See Appendix, H.

† Mr. Dow was ordained in Upper Beverly in 1801, and continued there twelve years.

‡ Subsequently pastor of the third congregational church in Beverly, and principal of a seminary at Byfield, etc.

§ Afterwards professor of Greek literature in Harvard University, and still living in Cambridge.

ett; but some new difficulties arose, and Mr. J. retired from the field.* With truth it may be said this church was then in the wilderness; with their 'harps hung upon the willows in the midst thereof, while they sat in mournful silence weeping at the remembrance of Zion.' But in answer to their earnest supplications, the time, yea, the set time for God to favor them, at length arrived. Early in 1805, they were permitted to welcome the Rev. Rufus Anderson among them; he gave general satisfaction; soon received and accepted their invitation to settle, and was installed on the tenth of July following. On that occasion the Sermon was preached by the Rev. Dr. Worcester of Salem, from Eph. 1: 23. Installing Prayer by Dr. Dana of Ipswich; Charge by Dr. Wadsworth of Danvers; Fellowship of the Churches, by Dr. Abbott of Beverly. "A very pleasing unanimity attended the call and settlement of Mr. A., and the solemnities of his installation were observed with uncommon seriousness and decency of deportment."†

Oct. 10th was publicly observed as a day of fasting, humiliation and prayer on account of an uncommon drought, and especially in consequence of the mortal sickness then prevailing in town. "The day was generally observed; it seemed to be an holy solemnity."

Feb. 28, 1806, articles of faith and a covenant for the church, having been prepared by a committee previously appointed for that purpose, were accepted by vote of the church. Those articles were eighteen in number; and the covenant was much longer than the one now in use; but the sentiments of the whole were eminently scriptural, and well calculated to bind Christians to one another, to encourage them in duty, and to aid in training them for heaven.‡

It had been customary to require a written relation of ex-

* In 1805 Mr. Jewett was settled at Sandy Bay, now Rockport.

† Missionary Magazine, Vol. III. p. 115.

‡ See Appendix, 1.

perience from all who wished to unite with the church; but in 1807 the church "voted that it be left to the choice of candidates for admission into the church to give either a verbal relation of their experience before the church, or a written relation, or a relation through the medium of a committee appointed to converse and report to the church;"—this relation to be made to the church, at or before the sacramental lecture.

In view of the 'long absence of the special influence of the Holy Spirit and of their great need of help from above, Oct. 31, 1809, the church and congregation assembled in the sanctuary for humiliation and prayer to God, that he would be pleased to revive his work and give the increase according to his word.' Dr. Dana of Ipswich preached in the forenoon, and Mr. Thurston of Manchester, in the afternoon. Dr. Cutler and Mr. Dow aided in the other services of the occasion. Other means were subsequently employed to quicken the professed disciples of Christ;—to reclaim wanderers from his fold, and to lead all to the more faithful discharge of duty. A committee was appointed by the church to 'inquire of some of its members who absented themselves from public worship, to learn the reasons of their absence, and report them to the church, that it might be known whether they were satisfactory.'

Such measures we should suppose, would not be adopted in vain;—since God works by means in the moral as well as in the natural world,—and gives success to those means which are adapted to secure the desired end. Thus he did in the case before us; it was not long before pastor and people were rejoicing in a precious revival of religion, which resulted in a large accession to the church.*

* The number added to the church in the course of the summer and autumn was twenty-eight; one fourth of whom were males. About the first of May the meeting-house was opened for Sabbath evening meetings; and "this, it is believed, was the first time that house was ever lighted for the evening worship of God."

From an interesting account of this revival (in the church-book) we learn, that "The meetings were still and solemn; the hearers seemed to return home as from a funeral;—and to those who found mercy for their relief there was more joy than all the men of wealth and pleasure could ever boast of. The friends of religion loved one another and rejoiced together. The persons under concern appeared to be made sensible of their total depravity of heart, and just desert of eternal punishment; of their entire dependence on the spirit, atonement and grace of the Lord Jesus Christ for salvation; and they generally appeared to be humbled and to see themselves justly condemned by a holy and righteous God before they felt relief from the gospel. The great doctrines chiefly insisted on were those of total depravity; regeneration of the Spirit, and Christ in the free offer of the gospel, as our wisdom, righteousness, sanctification and redemption."

But a season of religious declension soon followed; and Sept. 6, 1811, was observed as a day of fasting and prayer, preparatory to the communion, in consideration of the "decayed spirit of religion, want of health in the pastor, which rendered him unable to do more than preach on the Sabbath; and on account of the heretical spirit operating in the parish, and leading some off to the Universalists and Free-will Baptists. Brethren B. Emerson and M. Dow led in the exercises; but few men except professors were out; but there was a good congregation of females."

The labors of this devoted servant of God were now drawing rapidly to a close. His health continued to fail till Feb. 11, 1814, when he died of "pulmonic consumption," in the forty-ninth year of his age and ninth year of his ministry in this place. His funeral was attended in the meeting-house, Feb. 15th, when a sermon was preached by Rev. Dr. Worcester of Salem, from 2 Tim. 1: 12. That sermon was published, and contains the following just tribute to the memory of Mr. Anderson. "This beloved servant of Christ was

born at Londonderry, (N. H.) on the 5th of March, 1765. Blessed with pious parents and a religious education, his mind was early imbued with the truths of the gospel; and by means of those truths, under the power of divine grace, he appears to have been early brought to a saving knowledge of Christ. Having devoted himself to God, his thoughts and his heart were gradually turned to the gospel ministry, until he became settled in the persuasion, that duty required him to consecrate himself to this sacred work. Under this impression, and with this object steadily in view, he commenced and prosecuted a regular course of study; during which, as he has been often heard to say, his great concern was to qualify himself for the holy vocation which his heart had chosen. He was graduated at Dartmouth College in 1781. After spending about three years, partly in direct application to theological studies, and partly as a licentiate preacher, on the 22d of Oct. 1794, he was ordained the pastor of the second church in North Yarmouth, where he continued about ten years. His labors there were abundant, and in no small degree successful; his trials were arduous, but salutary in their influence, and happy in their results. Many precious seals of his ministry there, as we are warranted to believe, will be his joy and crown, at the appearing of the Lord Jesus. His separation from that people was with good mutual understanding; and under circumstances, which appear to have fixed no imputation of particular blame, on the one side or on the other. On both sides, however, it was tenderly painful, and the necessity of it was deeply regretted. The dear flock at North Yarmouth, once his special charge, he ever continued, as I am witness, to bear on his heart, with most affectionate regard and concern; nor am I without personal knowledge, that among them his memory has been cherished with great tenderness and respect.

"Of the beloved flock in this place, he was installed the pastor, on the 10th July, 1805. Concerning his ministry here

I need not be particular. 'For yourselves know, brethren, what manner of entering in he had unto you;'—and 'you have fully known his doctrine, manner of life, purpose, faith, long suffering, charity, patience;—how gentle he has been among you, even as a nurse cherisheth her children; how affectionately desirous he was of you, even to a willingness to have imparted unto you not the gospel of God only, but also his own soul, because ye were dear unto him;—how holily, and justly, and unblamably he behaved himself towards them that believe, and towards all men—warning every man, and teaching every man, in all wisdom.' These distinguishing traits of apostolic character should not be applied by me, to my deceased friend and brother, under the present solemn responsibility, were I not confident of a ready testimony in your consciences, that the application is strikingly just.

"Mr. Anderson was possessed of good natural talents, improved by diligence in study, especially in the study of the Holy Writings. His mind was active and efficient; and, in regard to objects deemed by him important, would easily kindle into ardor. His passions, naturally quick and strong, restrained and sanctified by divine grace, diffused around him a mild and benign, a warming and cheering influence. In his various relations, as a husband, a father, a friend, a brother, a pastor, a citizen of his country, and a denizen of Zion, the benevolence of his heart was manifest, in constant endeavors, and in desires unequivocally expressed, for individual happiness, and for public good. His conversation was distinguished for its simplicity and godly sincerity, and for being always with grace seasoned with salt; and the man is rarely to be found, of whom it might be said with more evident appositeness, 'Behold an Israelite indeed, in whom there is no guile.'

"As a minister of the gospel, he was 'not as many, who corrupt the word of God;' nor as many, who deem it prudent to conceal, or but indistinctly or ambiguously declare,

their views of divine truth; but, 'renouncing the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully; but by manifestation of the truth,' he seemed anxious only to 'commend himself to every man's conscience in the sight of God.' A firm and enlightened believer in the doctrines, distinctively denominated the doctrines of grace, of these doctrines he was never ashamed; but, to bear his testimony to them, to show their truth and importance, and to press them home to the consciences and hearts of men, was the great business of his life. He was a preacher of Jesus Christ, and him crucified; of Jesus Christ, as truly God and truly man; and of him crucified, as the propitiation for the sins of the world, and the only name given under heaven among men, whereby we can be saved. His thoughts, his sentiments, and his manner, were his own; his thoughts were luminous, his sentiments were rich, his manner was plain and unaffected, but solemn, affectionate and impressive.

. . . . . 'Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed
Might feel it too; . . . . . .
By him the violated law spoke out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispered peace.'

"He was eminently a man of prayer; and his prayers were distinguished for the spirit breathed into them of unaffected piety and lively faith. In them, as in all that he did, his devotedness to Christ and his cause was manifest. Zion, the purchase of the Redeemer's blood—Zion, the object of God's everlasting love—was ever near his heart. He took pleasure in her stones; he favored her dust. His heart kindled at whatever concerned her prosperity; he was forward to lend his aid to the measures for her enlargement which distinguish and brighten the present age; and he hailed with holy gladness the evident advances of her King, to put an end to the

days of her mourning, and to 'extend peace to her like a river, and the glory of the Gentiles like a flowing stream.'

"As he lived, so he died. His last days were serene. Knowing whom he believed, he was persuaded that he was able to keep what he had committed to him. 'I have the assurance,' he repeatedly said, 'I have the assurance of faith, though not constantly the assurance of hope.' In the truth of the doctrines which he had preached, he maintained an unwavering and lively confidence; and his greatest grief appeared to be that any should preach another gospel. His tender concern for his dear people, his ardent love to Zion, his sacred devotedness to Christ, were conspicuous to the last.

"Such was the servant of Christ, who statedly, for years, dispensed the word of life from the sacred place in which I stand. But the eyes that have seen him here, will see him here no more. At a much earlier day than our affections and wishes would have marked for the event, his divine Master, whose will is always good, has called him to rest from his labors. To him we believe it is gain; to us only, who survive, it is loss. Upon his dear family, upon this church and people, upon our ministerial circle, and upon our Zion, the breach is great. Might an expression of personal feeling be indulged, I would say, I am distressed for thee, my brother Anderson; very pleasant hast thou been unto me!"*

During Mr. Anderson's ministry here, 40 were added to the church; 67 were baptized; 45 couples were married; and 70 persons died.

After Mr. Anderson's death, a committee was chosen for supplying the pulpit; but notwithstanding several candidates were successively employed, another pastor was not speedily obtained. In 1815, the town voted to give Rev. Ebenezer Hubbard a call; but the church did not concur. Many meetings, in reference to his settlement, were held, and an unhappy state of feeling existed so long as Mr. Hubbard tarried

* See Appendix, J.

among them; some greatly desired, while others as earnestly opposed, his settlement. June 20, 1816, the town voted that the committee should not hire any other candidate but Mr. Hubbard; half were for hiring him till all the money raised for preaching was expended, which was only two hundred dollars for the year. Mr. Hubbard at length retired;* and in Aug. 1817, Rev. John Smith was invited to settle, and was installed on the 26th of Nov. following.†

But Mr. Smith's residence in Wenham was of short continuance, much more so than that of any other pastor ever settled over this church. Having received the appointment of professor in theology, in Bangor Theological Seminary, he requested the church to unite in calling a council for advice and direction in regard to the expediency of his removal. On the 8th of Sept. 1819, a council convened, consisting of Drs. Cutler and Worcester, Rev. Messrs. Walker and Crowell, with their delegates,; who, after much inquiry and deliberation, voted unanimously that, in view of all the circumstances, it was, in their opinion, expedient for Mr. Smith to accept the appointment; and therefore advised him to ask and the church and society to grant a dismission, which was accordingly done. Mr. Smith soon left and entered upon his duties at Bangor.

He was a man of excellent spirit, greatly beloved, especially by the people of God; and while here was, without doubt, faithful and useful; but his labors were not attended with much visible success. Only one person‡ united with the

* Soon after that, Mr. Hubbard was settled in Middleton.

† The exercises on the occasion were as follows: first prayer by Dr. Prince of Salem; Sermon by Rev. E. Smith of Hollis, N. H. from Gal. 4: 18; Consecrating Prayer by Dr. Worcester of Salem; Charge by Dr. Wadsworth of Danvers; Right Hand of Fellowship by Rev. Mr. Walker of Danvers; Concluding Prayer by Rev. Mr. Thurston of Manchester. "The happy degree of union with which the pastor had been invited; the unanimity of the council respecting his installation; the clerical performances and the music combined to animate Christians and ministers of the gospel."—*Panoplist*, Vol. XIII. p. 574.

‡ Mrs. Phebe Hood, from First church in Boxford.

church, and that one by letter; only one, and that an infant,* was baptized; nine couples were married; and eleven individuals died.

The following particulars respecting Mr. Smith are principally from an article in the Spirit of the Pilgrims.† He was born in Belchertown, March 5, 1766; graduated at Dartmouth College in 1794; studied theology with the Rev. Dr. Emmons of Franklin; was ordained in Salem, N. H. Jan. 2, 1797, where he spent about twenty years of his life, and then removed to Wenham. "He was not accustomed to say much respecting his own feelings, neither is it known that he kept any record of them. They must be gathered chiefly from his course of conduct. A covenant, found among his private papers, is almost the only writing yet discovered, which alludes to his feelings." This was dated July 21, 1806; it bears evident marks of sincerity, and of having been frequently examined in private; but "its existence was not known even to his nearest earthly friend, until after his decease." His religious sentiments were "well known to all who were accustomed to hear him in the house of God, or in private religious conversation. He held no sentiment which he was ashamed to avow. He was accustomed to preach what are usually termed 'doctrinal discourses;' yet he wielded the doctrines of the Bible for a *practical* purpose. It was to make men feel their obligations to submit to God and accept the salvation offered in the gospel. In his family and in his intercourse generally, there was a union of dignity and simplicity, of gravity and cheerfulness, which made his society always agreeable, even to those who were averse to his sentiments. He possessed much of the 'milk of human kindness;' and the deep solicitude manifested during his last sickness, and the thrilling sensation produced by his death, showed how much this trait of his character had won upon the affections of all who knew him." 'His health had usu-

* Daniel, son of Nehemiah Perkins. † Vol. V. p. 125—132.

ally been good, and he was enabled to perform the duties of his important station until a few weeks previous to his death, when his lungs became affected by a cold; and though others entertained no serious fears as to the result of his illness, he had himself some apprehensions that he might not recover; as appears from the fact that he made his will and other arrangements to relieve his mind from earthly cares. He soon grew worse, was confined to his room, and no remedies seemed to check the progress of his disease. When he saw that there was but little prospect of his recovery, he appeared to be diligently preparing to leave the world.' "To a clerical friend who inquired after the state of his mind, he said, 'I think I have given my soul to the Redeemer. I am a great sinner; and when I think how unfaithful I have been, and how much I have neglected my duty, I feel that deep humility and self-abasement become me. I have been a great sinner; but I know that Christ is able to save great sinners, and I think I am willing to trust him. I have no other refuge, no other hope. The views I have long entertained of the character and government of God, remain firm and unshaken. I have not that joy which some have expressed; but I think I can trust the Redeemer.' " Shortly after, he requested one who had the care of him, to sing the fifty-first Psalm, L. M., which he designated by the first line: "Show pity, Lord; O Lord, forgive." He seemed wholly absorbed in the exercise; and when the singing ceased, with a look of inexpressible tenderness, he said: "That meets my case—that is just the language of my heart." He spoke of the state of religion in the village. "I believe," said he, "there will be a glorious revival of religion here, and that truth will be victorious. I know not that I shall live to see it; but it is no matter whether I do or not." At another time, alluding to a season of self-examination, he said: "I examined the evidences of my hope for eternity, and came to this result—that if I was ever saved, it would be of the mere sovereign

grace of God; not anything in me, but *all of grace.* I have been a minister upwards of thirty years. I have assisted in ordaining a great many ministers, and I have been called a faithful minister; I have been settled a number of years over a people, and was called a faithful minister; I have been here a number of years, and have been called a faithful minister. I have a large circle of acquaintance, and I presume I am called, in general, a faithful minister; but *all this does not weigh a feather in support of my hope for eternity.*" For the last few days of his life he was unable to converse much, except in a broken manner; but his mind was uninterruptedly tranquil and happy. He continued to express an unshaken confidence in the Saviour and an entire willingness to die. His language on this subject was, "Perfectly willing—waiting, waiting to be called—ready to depart and be with Christ. God is good, *very good.* My Saviour is precious. Times, seasons and circumstances are all in the hands of God; a blessed truth! * * * I sometimes think that I am going to be literally rocked to sleep. O blessed, blessed, blessed Saviour! Eternity, eternity, it is near! But not too near; nor will it be too long." His bodily sufferings were severe; but he bore them with Christian submission, and was inexpressibly happy in his soul. In his expiring agonies he was able to lisp, in accents such as these: "Blessed place! Blessed privilege! Peace on a death-bed. I have peace; I am happy." In this delightful frame he passed from the toils and trials of earth to his heavenly reward, on the evening of April 7, 1831, aged sixty-five.

In the opinion of the Rev. Mr. Pomroy, who preached his funeral sermon, Dr.* Smith "possessed what is fitly termed a REASONING mind. For a long course of years he cultivated chiefly, and almost exclusively, his reasoning powers. He seemed to possess no relish for works of fancy of any description. The most glowing pictures, and the most

* While in Bangor, Mr. Smith received the Degree of Doctor of Divinity from Bowdoin College.

moving eloquence, unless connected with some visible chain of argument, were well nigh powerless when addressed to him. Locke had more charms for him than Milton; and the acute Edwards waked up more feeling in his heart than could have been elicited, perhaps, even by Whitefield. He loved the naked truth; and, on subjects of a religious nature, few men could reason with greater ability. Even those who disagreed with him in sentiment, could not but feel that there was keenness and force in his arguments. As a preacher, he dwelt much on the perfections of God, and on the great principles of the divine government; and although he possessed none of those graces of elocution* and manner which secure superficial applause, yet his method of exhibiting naked truth oftentimes gave him great power over the consciences of his hearers." His *piety* was "strongly marked with the character of *solidity*. It did not consist in visions and airy fancies. It was built upon substantial truth. Its foundation was laid on the rock. He had examined carefully and prayerfully the great truths" of the Bible; and, by the grace of God, was enabled firmly to confide in them; which gave stability and consistency to his character and conduct. Instead of saying much about himself, "he chose rather to speak of God and Christ, and the nature of true reconciliation to the divine government. He loved to dwell on the power of Christ, and the rising glories of his kingdom on earth."†

Who can believe that the preaching and labors of such a man for two years in this place could fail of effecting good? We have reason to think he was very useful here, notwithstanding he saw so little evidence of it himself. When he left, the people were harmonious, and ready to unite in efforts to obtain another pastor. Rev. Ebenezer P. Sperry was almost immediately employed as a candidate; received a unanimous invitation to settle, and was installed on the

* "He had an impediment in his speech, which induced him to commit his sermons to memory after he had written them, which rendered his delivery more easy to him."—*Biog. Dict.*

† See Appendix, K.

29th of March, 1820. The sermon on that occasion was preached by the Rev. Mr. French of Northampton, N. H., from Rom. 10: 1, and was published. Rev. Mr. Stearns of Bedford made the installing prayer; Dr. Wadsworth gave the Charge; Rev. Mr. Oliphant expressed the Fellowship of the churches; and Rev. Dr. Edwards of Andover offered the concluding prayer.

Aug. 12, 1821, the church appointed a committee to look up or prepare a confession of faith and covenant. This committee subsequently reported that they could not find that any had ever been formally adopted by the church, though they believed a form or forms had been used. The confession prepared by Mr. Anderson was objected to on account of its length, and of its being, "not a summary of doctrine, but of church discipline, and therefore not appropriate to be read at the solemn admission of members into the church." The committee then recommended a form of a confession of faith and covenant, which was unanimously adopted by the church, and which (with but little alteration) has ever since continued in use. It was also agreed that it should be read and publicly acknowledged by the church before the congregation, by their rising from their seats. It was also voted that the communion in future should be "immediately after the usual services of the afternoon; and that the church have a prayer-meeting near the middle of each month, to pray for a revival of religion in this place." A committee was then appointed to examine members for admission into the church.

April 20, 1822, after sacramental lecture, the church remained to make arrangements for opening a sabbath school. "It was agreed that the church should be considered an organized body to patronize and superintend it." A committee was appointed to choose instructors and make all necessary arrangements for the school. Though this is the first record we find in relation to the subject, some interest had been previously awakened in the cause, and while Mr. Smith was

here, a sabbath school was commenced and attended with some success.*

In 1826, a revival of great interest was enjoyed by this people, but no particulars respecting it are recorded, except the following:—"May 3d was a day set apart for fasting and prayer by the church and people, to supplicate the continuance of the gracious influences of the Holy Spirit. Rev. Messrs. Oliphant, Poor, Dennis and Felt took part in the services of the day. The house was well filled of those who seemed to listen to the gospel as to a matter in which they had a deep interest."

In the course of that year forty-six persons—21 males and 25 females—united with this church, all but three by profession.†

Oct. 12, 1831, a Baptist church was formed in the east part of this town; and on the 25th of Nov., John Hood and Charles Holden, with their wives, were dismissed from this church to unite with that, in compliance with their request.‡

Dec. 11, 1833 was set apart, by agreement of the church, as a fast on account of the low state of religion among them. A meeting for prayer and exhortation was held in the forenoon; and in the afternoon the Rev. Mr. Kimball of Ipswich preached. In the morning meeting, the covenant prepared by Mr. Gerrish, and adopted by the church in 1705, was

* Of late years the sabbath school has been continued summer and winter; and, including teachers, it now embraces not far from two hundred members, with a library of about 300 volumes.

† Since writing the above I have found a particular account of that revival, by Mr. Sperry, in the Boston Recorder and Telegraph, July 6, 1827. This states that for fifteen years subsequent to 1810, only *thirteen* persons united with this church. More died and removed than were added. Most of the church members were aged and infirm. In the revival nearly all the conversions occurred within the first three or four weeks. About ninety in all expressed hope, and most of them were between thirteen and fifty years of age. At the above date fifty-three had joined this church and five had united with the Baptist church in Beverly.

‡ See Appendix, L.

read, and it was voted that it be read at the next communion service.

In 1834 there was considerable religious interest, and an addition of sixteen individuals to the church; but no particulars are found upon record. These and many other events connected with Mr. Sperry's labors here are better known to this church and society than to me; and inasmuch as you well remember his appearance, his manner of life, his religious sentiments, his gifts and success as a preacher and pastor, together with the circumstances attending his dismission; and especially as he still survives, a more particular account of him will not now be expected. Agreeably to his own request he was dismissed, and retired from his pastoral labors, April 30, 1837. The council convened to dismiss him voted, "most cordially to recommend him to the churches, among whom, in the providence of God, he may be called to labor, as a brother dearly beloved, in whom an excellent spirit has ever been found; able and faithful in the ministry; a consistent Christian, a diligent student and an affectionate and laborious pastor."*

During his ministry of seventeen years among you, 123 persons united with this church; 154 were baptized; 80 marriages were solemnized; and 192 individuals, connected with this society, died.

Your present pastor commenced preaching here May 7, 1837, and was ordained on the 26th of July following.† Allowing it were proper, it would be needless for me to speak particularly of what has since occurred;—of the smiles of Heaven we have enjoyed; of the harmony and kind feelings

* See Appendix, M.

† The services at the ordination were as follows: Introductory prayer by Rev. Mr. Langstroth of the South church in Andover; sermon by Rev. Dr. Woods of Andover, from 1 Tim. 4: 12; consecrating prayer by Rev. Mr. Crowell of Essex; Charge by Rev. Dr. Emerson of Salem; Right Hand of Fellowship by Rev. Mr. Fitz of Ipswich; address to the people by Rev. Mr. Park of Danvers; concluding prayer by Rev. Mr McEwen of Topsfield.

which have thus far subsisted between us; and of what you have cheerfully done to promote, not only our mutual welfare, but also the honor and general prosperity of this town.* I might speak of several seasons of unusual religious interest among us, and especially of the revival with which we were favored two years ago.† But it is inexpedient for me to revive your recollection of such recent events; and I will simply add that since my ordination, seventy-three persons, thirty-one males and forty-two females, have been admitted to our church;—fifty-eight by profession and fifteen by letter. 83 have been baptized; 49 couples married; and 68, in connection with our society, have died.

It affords me pleasure to say that this church and society have, especially of late, cherished a lively interest, and taken an active part in the various benevolent enterprises of the age. We have felt it to be our privilege, no less than our duty, to contribute of our substance, and to enlist our efforts and our prayers for the universal extension of the Redeemer's kingdom.‡

In respect to forms and customs in the church, we are strictly Congregational. In all our ecclesiastical concerns the majority uniformly govern. We have a standing committee to co-operate with the pastor in examining candidates for admission to the church; and a committee for attending to all irregularities, and settling difficulties (if practicable) without bringing them before the whole church; but in every case of regular discipline, we follow the rule given by our Saviour in Matt. 28: 15—17.

A particular account of their Christian experience is always expected from those who unite with the church. The

* Since 1837 this people have built a parsonage, a new school-house in each district and remodeled another, and erected a commodious house for the worship of God, besides making some other improvements of minor importance.

† See Appendix, N. ‡ See Appendix, O.

pastor and committee ask such questions as they think proper in regard to their religious views, feelings and practice; and if the examination be satisfactory, the candidates are publicly propounded two sabbaths previous to the time of admission, and are received before the whole congregation, on giving their assent to the articles of faith and adopting the covenant.*

Having thus noticed the more prominent events and matters of interest connected with our ecclesiastical history, I shall close with a few practical remarks.

And, in the first place, it becomes us gratefully to recognize the past goodness of God to this church and people. Though at first but few in number, and subjected to many discouragements and trials, they gradually increased in number and obtained deliverance from their trials and fears. How grateful should we be that while many once flourishing churches have been rent by errorists, and become almost or entirely extinct; this church, with its sacred ordinances, has been so kindly preserved. Having been early and faithfully instructed in the great truths of the Bible, they have remained steadfast in the faith, while many others have been "carried about with every wind of doctrine." The religious views and the form of church government first received by our fathers, and which we believe to be most agreeable to the word of God, are still continued among us; and no society has here risen up in opposition to those doctrines which we regard as essential, in our system of belief. For the whole period of two hundred years, there have been but few sabbaths when the house of God was not opened for religious worship; and though for several years without a settled minister, the people have but seldom been without a regular preacher of the gospel. It is also worthy of grateful notice, that all the former pastors of this church, ten in number, have appeared to be

* For specific Rules and Resolutions adopted by this church, see "Confession of Faith, Catalogue," etc., printed in 1840.

sound in the faith, correct in their religious sentiments, and in their practice conformed to the precepts of Christ. All of them, as we believe, cordially embraced and faithfully preached what we term the distinguishing doctrines of the Bible; and contended "earnestly for the faith once delivered to the saints." As it respects length of days, God has highly favored the pastors of this church. The average period of their labors here has been nearly twenty years. One continued pastor forty-two years, and another forty-six years, besides laboring here a considerable time before he became pastor. All but four of those pastors died here in office; and their mortal remains now quietly repose with the sleeping members of their respective flocks.

In the management of ecclesiastical affairs, there has generally been a remarkable degree of unanimity and kind Christian feeling. Ministers and people have lived together in love, and appear to have cherished an accommodating spirit and an affectionate attachment to each other. Seldom, never of late years, has there been any special disagreement between the church and society, nor between the church or society and a minister; nor between the members of the church themselves, so as to require the aid of a council; and no ecclesiastical council has ever been called into this town, so far as we can learn, except to settle or dismiss a minister, according to Congregational usage. May such harmony and Christian feeling still continue; and for generations to come may pastor and people know, by personal experience, "how good and how pleasant it is for brethren to dwell together in unity."

I remark, secondly, we should keep in mind the example and cultivate the virtues of our worthy ancestors, the original settlers of this town. Abundant evidence is furnished of the purity of their principles and practice; and we may consider it as a distinguished honor to be the descendants and successors of such men. Their principles were derived directly

from the Bible; their faith in its author, and their devotion to his service were peculiar. Influenced by a sacred regard for the truth, for the cause and glory of God, they frowned upon every species of immorality and crime. Vagrants and immoral persons, who came from abroad to reside among them, were faithfully dealt with, and unless they reformed, they were "warned out" of town.* So far as we can learn, no one of the original settlers, or of their descendants, has ever been charged with a capital crime; and no citizen of Wenham has ever been a tenant of a State prison.

Our venerable progenitors manifested a high regard for the Christian sabbath and for the preached gospel. Though they saw dark and trying seasons; and, from time to time, amidst great discouragement and trials, were tempted to despair; they nevertheless trusted in God, and with noble resolution and heroic zeal, persevered in their efforts to preserve among them the stated means of grace. When deprived of a pastor, they mourned and wept; and with fasting, humiliation and prayer, earnestly sought another ascension gift;—a practice worthy of the imitation of their posterity. The great Head of the church heard their supplications, smiled on their exertions, and sent them men after his own heart, to watch for their souls, to dispense unto them the true gospel, and to guide them in the way of life.

Thus did our pious fathers deny themselves, labor and pray to promote the cause of God, and to ensure rich blessings to those who should come after them. Let us not forget how much of our present peace, prosperity and happiness we owe, under God, to them. May it be our endeavor to improve upon their good principles and practice; and to seek, with the aid of Heaven, to perfect the good work which they were

* "At a meeting of the Selectmen, March 10, 1696-7, then agreed and ordered that the town clerk do forthwith grant a warrant to the constable to warn Thomas Piper and Grace his wife to remove out of the town and return to the place from whence they came."—*Town Record.* A similar "order" was also passed April 19, 1697.

enabled to begin. Does not God require that we should do this? Can we expect to be forgiven if we fail to cherish their principles, to cultivate their virtues, and to transmit to our posterity the rich inheritance we have received from them?

I remark, thirdly, it becomes us to consider whether we are not in some danger of departing from the religious faith and practice of our fathers. Though, as a people, we are more numerous and affluent, more learned and refined, than our ancestors, have we not reason to fear that some of us, at least, do not possess that Christian simplicity and spirituality, that attachment to the gospel and its ordinances, and that regard for domestic worship, for which they were so much distinguished? Are not parents, generally, less faithful in the discipline and religious instruction of their children; and are not children less dutiful to their parents, less serious and obedient to God? Are there not among us some in mature or advanced life, who are living in the neglect of religious duty, —of the private, social and public worship of God; whose fathers and mothers here lived and walked with God, and taught them, by precept and example, to do the same? Let such think of the solemn meeting that awaits them at the judgment seat of Christ, and of the fearful reckoning they must then have with God. How will they answer for their misimprovement or abuse of such exalted privileges; for living so long in impenitence, where the true gospel has been faithfully preached; where so many have accepted of salvation, and where so much has been done to bring *them* to God.

Heaven forbid that any of us should fail to seek, earnestly and perseveringly, the prosperity of this visible church, which has survived and prospered so long, through the instrumentality of those who have entered upon their reward among the glorified above. God was with them, in a peculiar manner, to sustain, encourage and aid them, in difficulties and trials far greater than ours; and may "the Lord our God be with us as he was with our fathers; let him not leave us, nor

forsake us; that he may incline our hearts unto him to walk in all his ways, and to keep his commandments, and his statutes and his judgments, which he commanded our fathers." Should we forsake him and refuse to walk in his ways and to keep his commands,—after all he has done for our good,—we must expect his righteous displeasure will fall heavily upon us in this world; and that sorer vengeance will befall us in the world to come.

I remark, finally, that we are naturally led, by this subject, to reflect upon the progress of death, and upon our nearness to eternity. "Our fathers, where are they? and the prophets, do they live forever?" Where are the early settlers of this town, with their immediate descendants, and many of their more remote posterity? In yonder grave-yard repose the ashes of that little company who explored the waste-howling wilderness, two hundred years ago, and took up their residence in this place; who cleared and cultivated these now fruitful fields; who organized this church and laid the foundation of our temporal and spiritual prosperity. By their side repose their children and their children's children; and, with them, we shall soon slumber in the secret and gloomy silence of the tomb. In a few years, a new race of beings will move over this ground and fill our places. We shall never meet again on an occasion like this; and in no circumstances is it probable that we shall all ever meet again in this world. Those venerable fathers and mothers who assemble with us to-day will *very soon* take their final leave of this sanctuary, of their pleasant homes and endeared relatives and friends, and retire from all the scenes of earth. The majority of those in middle life will finish their earthly career before their limbs falter with the weight of years, or their heads have blossomed for the tomb. Some of these youth will be summoned to the grave before they engage in the pursuits or attain the honors of mature age; and many of these children will be cut down before the bloom of youth will mantle their cheeks. Of the

hundreds who now occupy these seats, how few, how very few will ever reach the age of threescore years and ten! And long before two centuries, or even one century more shall revolve, all of this large assembly,—all of the now busy inhabitants of this town, will have passed from earth to their final home. As we contemplate these solemn facts, with heartfelt solicitude let us individually inquire where will *my* spirit then be? Where, O where, and with whom shall I find my eternal abode?

May we all ever keep in view the great object of life, and so live as to secure the chief end of our existence in the faithful performance of the work God has given us to do. Then may we hope to meet our pious ancestors and other Christian friends in a brighter world, and to participate with all the redeemed in the endless felicity of the Paradise of God.

APPENDIX.

A.

In 1637, Salem "comprehended, together with its present limits, Beverly, Danvers, Manchester, Marblehead, Middleton, a part of Lynn, Topsfield and Wenham." Early as 1639, a few persons took up their residence in this part of Salem, or in "Enon." The first sermon ever preached here was by the celebrated Hugh Peters, then pastor of the first church in Salem; which was the first protestant church formed in America. Choosing for his pulpit the small conical hill, near the pond, with that beautiful sheet of water before him, he preached from John 3: 23, 'In Enon, near to Salim, because there was much water there.' Wenham was "the first branch of the parent stock ever parted with," and the act of incorporation is thus noticed among the oldest records:

"The General Court of Elections, held at Boston, ye 10th day of ye third month, Anno 1643. It's ordered that Enon shall be called Wenham. Wenham is granted to be a town, and hath liberty to send a Deputy.

A true copy as appears of record examin'd,

ISAAC ADDINGTON, *Secretary.*"

The year then commenced on the 25th of March, which was called the first month, so that the 10th of the 3d month, was the 10th of May.*

Wenham is supposed to have derived its name from a town near Ipswich, in England, called "*Wenhams*," whence some of its first settlers appear to have emigrated.

Some of the earliest residents and officers in this town were, Phineas Fiske, who was the first constable and first selectman,—with Charles Gott and John Fiske; William Fiske, town clerk; John Abby, Rugard Dodge, Thomas Prince, and Esdras Reed, who was the first grand-jury man. The first record after the incorporation of the town, was made 12th day of 3d month, 1643, about the grant of "two acres of ground near the meeting-house to Mr. Hubbard for the settlement of his family upon." Several other similar grants were made about the same time.

* The two hundredth anniversary of our incorporation was publicly observed May 10th 1843, when an address on the civil history of the town was delivered (by the writer)—part of which will be found in this Appendix.

B.

The following is a copy of Mr. Gerrish's answer to the call.

"Beloved Brethren. I have weighed and considered the call of God and his church to this place. I am ready to serve the Lord (his grace assisting) in this part of his vineyard so long as I see the Lord going before me therein, and calling me hereunto, and while you continue in the true faith and order of the gospel, and that I can with freedom carry on that pastoral work, the Lord and you have called me unto, and discharge my duties both unto God and man in all the several relations I stand in, desiring you continually to strive together with me and for me, that I may be enabled as a faithful steward, to shew myself a workman that need not be ashamed. JOSEPH GERRISH.

January 3d, 1674."

The town voted to give Mr. G. fifty pounds, and twenty cords of wood per year, "with the use of the minister's house and land, with the appurtenances."

C.

In 1686, John Duntan, Esq., an English gentleman travelling in this country, visited this town, and on his return to England published a Journal of his travels, in which he wrote as follows: "When we came to Wenham, which is an inland town well stored with men and cattle, we paid a visit to Mr. Gerrish, the present minister of that place. Wenham is a delicious paradise; it abounds with all rural pleasures, and I would choose it above all other towns in America to dwell in. The lofty trees on each side of it are a sufficient shelter from the winds, and the warm sun so kindly ripens both the fruits and flowers, as if the spring, the summer and the autumn had agreed together to thrust winter out of doors. 'Twere endless to enter on a detail of each faculty of learning Mr. Gerrish is master of, and I therefore take his character in short hand. The *philosopher*, is acute, ingenious and subtle. The *divine*, curious, orthodox and profound. The *man*, of a majestic air, without austerity or sourness; his aspect is masterly, yet not imperious or haughty. The *Christian*, is devout, without moroseness or starts of holy frenzy or enthusiasm. The *preacher*, is primitive, without the occasional colors of whining or cant; and methodical, without intricacy or affectation; and, which crowns his character, he is a man of public spirit, zealous for the conversion of the Indians, and of great hospitality to strangers. He gave us a noble dinner, and entertained us with such pleasant fruits as I must own Old England is a stranger to. Taking leave of this generous Levite, we thought it high time to prosecute our designed ramble to Ipswich."

By his successor in the ministry Mr. Gerrish is spoken of (in church book) as "a faithful and useful minister; greatly esteemed in all the

towns of the vicinity, but especially a rare blessing on all accounts to this town." The people "at his death, in suitable expressions of honor and sorrow universally testified that they looked on him as an holy and righteous man, and a valuable servant of God. His body was decently interred Tuesday, Jan. 12th, a vast multitude of people being present to do him honor at his burial. He left a sorrowful widow, Mrs. Anna, daughter of Richard Waldron, sen. Esq., of Dover, and five of the children which he had by her: viz. Saul, Joseph, Samuel, Elizabeth, formerly wife to Rev. Joseph Green of the village, and then to Rev. Mr. William Brattle of Cambridge, but now a widow; and Anna, wife to the Rev. Mr. Cheever of Manchester." Mr. Gerrish's "son Joseph was a minister. His brothers, Benjamin of Salem, John of Dover, and Moses of Newbury, with many of their descendants were distinguished men."*

D.

From the inscription on his grave-stone we learn that Mr. Ward was born in Charlestown, Sept. 23, 1694, and graduated at Harvard College in 1719. The graves of his two wives are by his side; his first wife, Priscilla, daughter of Hon. John Appleton of Ipswich, died July 22, 1724, aged 28. "Them which sleep in Jesus will God bring with him." His second wife, Margaret, daughter of Daniel Rogers, Esq., of Ipswich, survived her husband more than ten years, and died Feb. 7, 1743, aged 44 years. From the following record it appears that she did not unite with the church till after her husband's death. "Oct. 29, 1732, Mrs. Margaret Ward, widow of the late Rev. Mr. Robert Ward, having stood propounded some considerable time, was received a member in full communion by a vote of the church under the guidance of the Rev. Mr. Wigglesworth."

E.

The following persons have filled the office of Deacon in this church:

	Elected.		Elected.
James Moulton,	Dec. 31, 1674.	Ebenezer Waldron,	Mar. 24, 1758.
William Fisk,	Feb. 27, 1679.	Samuel Tarbox,	Dec. 26, 1760.
James Friend,	Jan'y 8, 1703.	John Friend,	Oct. 30, 1777.
Ephraim Kimball,	July 18, 1716.	Caleb Kimball,	Oct. 30, 1777.
John Friend,	Mar. 7, 1718.	Stephen Dodge,	May 26, 1786.
Daniel Dodge,	Feb. 11, 1729.	William Dodge,	Oct'r 4, 1805.
William Fairfield,	Sept. 16, 1731.	John Dodge,	April 11, 1806.
Ebenezer Fisk,	May 16, 1739.	Nathaniel Kimball,	Nov. 14, 1826.
Jonathan Kimball,	Nov. 26, 1742.	Moses Foster,	Jan'y 4, 1827.
Ebenezer Fisk,	1751.	Abram Patch,	Mar. 27, 1834.
Jonathan Kimball,	Mar. 24, 1758.		

Only the two last mentioned are now in office.

* Allen's Biographical Dictionary.

F.

Extracts from the town records—" Nov. 5, 1747. A town meeting of freeholders and other inhabitants of our town, lawfully assembled to choose a committee to manage the proposed affair of building a meeting-house, having their instructions from the town, and to proceed so long in said affair as the town shall see meet." John Gott, Moderator. " Voted to proceed in their choice of a committee by handy votes." Chose " John Gott, William Dodge, John Kimball, Benjamin Edwards, Josiah Herrick, Ebenezer Waldron, Nathaniel Bragg, Edmund Kimball and Caleb Coy." May 16, 1748, " Voted to take down the old meeting-house on Wednesday the 18th instant, in order to frame and set up the new house soon as convenient in the same place. Voted to make the new house but 52 feet long and 40 wide."

June 2, 1748, in town meeting, " Voted to choose a committee to take care to provide the particulars hereafter named, and to bring them to the school-house by the morning of the raising day, for the comfortable support of such as should labor in raising said meeting-house. The men chosen for the committee for the above-said business are William Dodge, Jonathan Kimball and Jonathan Porter, which committee are to provide on the town charge, six gallons of rum, and eight pounds of sugar; two barrels of cider and two barrels of beer, and one hundred weight of bread, and one hundred weight of legs of pork, and forty pounds of cheese,—to be taken care of by said committee on raising day in the prudentest way they can for the end aforesaid."

May 17, 1749, it was voted, " that the finishing committee be empowered to purchase materials and finish the meeting-house with all convenient speed, excepting the pulpit." July 6, " Voted that the finishing committee have discretionary power to build said pulpit in such a form and manner as may be most agreeable to the other parts of the house." Many more town meetings were called (nineteen in all) and numerous committees appointed before that house was completed. It was regarded as " finished " in 1754, though considerable was done to it after that period.*

G.

Mr. Swain had two wives. His first wife, whom he married July 3, 1751, was the widow of the Rev. Mr. Warren, his immediate predecessor, and died Nov. 7, 1773. By her he had six children, as appears from the record of baptisms; viz. Mary, Sarah, Joseph, Daniel, Benjamin and Hannah. His second wife— a Hartshorne from Reading, died Nov. 8, 1789, aged 64.

It is said that Mr. Swain was the best writer in the Association, but

* For other particulars relating to houses of worship in this town, see Appendix to my Dedication Sermon in 1843.

not a very good speaker;—very formal in his public services, especially in prayer.

The following extracts from two of his manuscript sermons exhibit some of his doctrinal views, and his style of writing.

Cant. 5: 16. *He is altogether lovely.* After a brief introduction he says: "I propose to inquire, (1) wherein the Lord Jesus Christ appears to be altogether lovely, and then, (2) to make some improvement. Wherein does the loveliness and amiableness of Christ appear? He is lovely in himself, abstracted from all considerations of what he is to others; and besides, he is lovely on account of what he is to believers. 1. *Christ is lovely if we consider his own real and personal excellencies*; he is a person in whom all uncreated and created excellencies meet together. Col. 2: 9, In him dwelleth all the fulness of the Godhead bodily. The glorious perfections of the Deity manifested themselves in him, even in the days of his flesh. John 1: 14, we beheld his glory, etc. The eternal God is his Father and all uncreated glory shines forth in his Son. Heb. 1: 3, he is the brightness of his Father's glory and the express image of his person. Now as he is God, there is nothing in him but what is lovely and amiable. There is Almighty power, unerring wisdom, infinite goodness, unblemished truth, unspotted holiness, and every other excellency in the highest degree and in the most perfect manner. If these things render men lovely in our eyes, in whom they are found but in a low degree and in an imperfect manner, how much more lovely does the Lord Jesus Christ appear, to whom they belong in such a degree and manner as they cannot be ascribed to any created beings. But if we consider him in his human nature and in his mediatorial character, he is altogether lovely; for he bears more of the divine image than any other creature; his human nature is such as hath all the excellencies of our nature without any of the defiling stains; he was holy, harmless and undefiled, and separate from sinners, hence he is more desirable and lovely than any of the children of men; Ps. 45: 2.

2. "Christ is altogether lovely on account of what he is to believers." This is shown under six particulars. Then comes the "Improvement, (1) hence learn that Christ deserves our supreme love and highest affection. (2) Hence let us not be afraid of doing or suffering too much for Christ. (3) Hence see the danger of such who despise, or who love not the Lord Jesus Christ. (4) Hence let us examine how he appears to us. (5) Hence see how it becomes us to deck and adorn ourselves, that we may be pleasing and acceptable to our Lord Jesus Christ. (6) Hence see what is incumbent on all persons when they set down at the holy table of the Lord's supper. There they should take a view of Jesus in all his beauty and glorious excellencies. That is an ordinance which, as a glass, discovers to us the glory and inimitable beauty of Christ. O then let us take a view of him and of his loveliness, which infinitely transcends the beauty and excellency of all created beings. This is our business at the table, and it will be pleasant food to our taste, Cant. 2: 3, 4, and while we behold the glory of Christ

reflected from the mirror of the ordinances, let us see to it that it has a transforming efficacy upon our souls, begetting in us a growing conformity to the beauty and loveliness of Jesus;" 2 Cor. 3: 18.

In another sermon on 1 Cor. 5: 7, he shows, 1. that "the Old Testament sets forth Christ as one to be sacrificed, and that both by types and prophecies. 2. The New Testament sets forth Christ as one that is already sacrificed.

"Improvement. 1. *Let us see the wonderful condescension and grace of our Lord Jesus Christ.* 2. *Hence see the infinite worth and value of this sacrifice.* If we consider the person sacrificing, who is God as well as man; if we consider the sacrifice which he offered, which was not the fat of rams or the blood of bulls, but himself; if we consider the altar on which the sacrifice is offered, which was also himself and not a material one to sanctify the gift; if we consider that one offering of this sacrifice could do more than all the sacrifices which were ever offered before, and could perfect forever them that are sanctified; and if we consider the end and design of this sacrifice, as it was to take away sin and to deliver us from all the dismal effects of it, and to restore us to the favor of God, and all the blessed fruits and consequences of such a reconciliation;—we cannot but learn something of the infinite value and worth of this sacrifice. It was a sacrifice very acceptable to God, and beneficial to mankind. It is exceeding precious; 1 Pet. 1: 18, 19. 3. *Hence learn how wicked and impious a thing it is to despise and contemn this precious sacrifice of the Son of God.* Heb. 10: 26—29."

In two or three other sermons which I have examined are found the scriptural doctrines of human depravity, the nature and necessity of regeneration by the Holy Ghost, future punishment, with other essential truths, plainly exhibited and urged upon the consciences and hearts of his hearers.

H.

We cannot learn that any obituary, or any particular account of Mr. or Mrs. Judson has ever been published. They had four children; Adoniram, who has been a devoted missionary in Burmah for thirty-two years; Abigail, now living in Plymouth; Elnathan, who was a physician and surgeon in the navy of the United States; and Polly Alice, who died in infancy, Sept. 12, 1796. Elnathan, though religiously instructed in early life, subsequently "freed himself from what he called the prejudices of education, the shackles of priestcraft," and imbibed infidelity; but in his last sickness, through the influence of a pious medical friend, who had also been an infidel, Dr. Judson was induced to turn his attention to his spiritual condition and prospects. In the words of another, "He had no confidence but that of a sceptic—no hope but that of ceasing to be. Aware of the fatal nature of the disease under which he had lingered for years, he had long been arming himself to meet the king of terrors with composure, that he might die like a philosopher—*with*

manly firmness; but as he drew nearer to the grave, the clouds and darkness thickened around him, and he began to fear that there might be something beyond this narrow prison. He had hitherto refused all religious intercourse, but now his infidelity began to give way, and he inquired with solicitude, 'Is there such a thing as the new birth, and if so, in what does it consist?' He was directed to the gospels for the answer. He at length consented to make the investigation recommended by his friend Dr. Godman. He took up the New Testament and read it in the spirit of candid inquiry. A conviction of the truth of its doctrines fastened upon him. He now solicited the advice and prayers of a pious clergyman. Yet he could not consent to relinquish the sentiments which he had so long cherished, without the clearest proof, and he disputed every inch of ground with great acuteness and ability; but the truth was exhibited by the venerable divine with such force and simplicity, that it overcome every argument he could produce, and he saw clearly the folly of his sceptical opinions. The clouds were dissipated, light broke in upon his mind, and he was enabled to take hold of the promises. The remaining days of his life were devoted to fervent prayer and the constant study of the Scriptures, which filled his soul with divine composure and enabled him to rely with undoubting confidence on the infinite merits of his Redeemer, and with his last breath to cry, 'Peace, peace.' If he did not *die with* '*manly firmness*,' he '*rested in Jesus*.'"* He died in Washington city, in 1829.

L

From those articles the following selection is made. "The form of discipline and government of this church is congregational, which we view to be agreeable to the Scriptures of the Old and New Testaments. These alone, we believe to be of divine authority, and agreeable to these we consider the substance of the platform, agreed upon by the assembly of divines at Cambridge. 1. That none shall be admitted into this church, but such as make a credible profession of cordial subjection to *Jesus Christ*, appearing in the judgment of the church, to be persons of competent knowledge in things of religion, the subjects of Christian experience and of exemplary conversation agreeable to Heb. ch. 3; Platform chap. 3, § 1.

2. That in the choice of a pastor the church must obtain satisfaction respecting the person's qualifications for the office, agreeably to the apostle's directions to Timothy and Titus; respecting his experimental acquaintance with Christianity, as well as competent gifts, abilities, knowledge and wisdom for the office, agreeable to chap. 8, § 4, of Platform.

15. Whereas there are many things as contrary to the gospel as

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* See Tract No. 370, p. 6—10; published by the American Tract Society.

darkness to light, which professors of religion sometimes make too light of, such as foolish talking and jesting; vain disputings about words and things which edify not, but rather gender strife; spending time idly; unnecessary conversation on the Lord's day, etc., we think it for the glory of God that we abstain from these and such like things, and will faithfully rebuke any of the members of this church, if at any time they are found in these or in any sinful practices. Eph. 5: 11.

16. Though no human compositions are of divine authority, yet we look upon the Confession of Faith, and Shorter Catechism, agreed upon by the assembly of divines at Westminster, to be an excellent system of the doctrines of our holy religion.

17. To prevent as much as possible any unconverted minister ever having anything to do with this church, we think it necessary that such persons as may be set over us in the Lord, should give the church a particular account of what God has done for them, by a work of the law and gospel on their souls, declare themselves living instances of the grace of God, and sign the articles of the church before ordination to the pastoral office over it."

The other articles are less important,—relating to church discipline, councils, etc.

All who gave their assent to the covenant were considered as adopting those articles. The following is a part of the covenant which was publicly read to all who united with the church. "We the members of the church of *Christ* in Wenham, apprehending ourselves called of God to renew our covenant with him and one another, deeply sensible how unworthy we are of so high a privilege, do admire the rich grace which triumphs over so great unworthiness. But with humble reliance on divine grace, promised to all, who with a true sense of their guilt return to God through Jesus Christ for pardon, we thankfully take hold of his covenant, avouching this day, the Lord, the *Father, Son and Holy Ghost* to be our God, taking him as our portion forever. We give up ourselves and our all to the blessed Jesus, as our Almighty Redeemer; and relying on him as our prophet, priest and king, to prepare us for and take us to glory, we engage to follow and obey him. And we acknowledge it to be no less our privilege, than our indispensable obligation to glorify God in all the duties of a holy and sober life. * * * * * * * * We also dedicate our children with ourselves to the Lord, purposing by the help of his grace to perform our duty to them, in the methods of a religious education that the Lord may be their God."*

J.

Mr. Anderson published two fast sermons in 1802, and seven letters

* The above articles and covenant, it is understood, were prepared by Mr. Anderson.

on "close communion," in 1805.* It is said that the last hymn Mr. Anderson read in the meeting-house, was the 27th of the first book (Watts and Select Edition), entitled, "*A Saint prepared to die*," and commencing with,

"Death may dissolve my body now,
And bear my spirit home!"

Upon the stone which stands at the head of his grave, is the following inscription:

SACRED
to the memory of the
REV. RUFUS ANDERSON.
Graduated at Dartmouth College, 1791.
Ordained at North Yarmouth, 1794.
Installed at Wenham, 1805.
Departed this life in the midst
of his usefulness, respected
and lamented, Feb. 11, 1814.
Æt. 48.

"Piety, benevolence, integrity and fidelity
were prominent virtues in his amiable character."

"Sleep precious dust while here confined in earth,
Till the glad spring of nature's second birth.
Then quit the transient winter of the tomb,
To rise and flourish in immortal bloom."

Mr. Anderson was married twice. His first wife, a daughter of Isaac Parsons, Esq. of New Gloucester, Me., died while he was at North Yarmouth, and some account of her life and death appeared in the Massachusetts Missionary Magazine for March, 1804. She was a woman of uncommon energy of mind and of great moral worth. "A practical manifestation of a deep sense of sin, of the justice of God, and of his rich grace in giving salvation, formed the prominent features of her Christian character.—After she had been married nearly eight years, she died in the thirty-first year of her age, and left a sorrowful husband and three children to mourn their loss, which it is hoped, is her unspeakable gain. Her sun set in brightness and her end was peace." His second wife was Elizabeth Lovett, of Beverly, who survived him and died in Beverly April 9, 1820, aged 46. She was from a respectable and numerous family, and is said to have been an excellent woman—greatly esteemed in life and lamented in death.

* Near the close of his life, Mr. Anderson was engaged in compiling a history of foreign missions, and employed his son Rufus to copy documents for him, who thus became interested in the object, to which he has for so many years, been ardently and successfully devoted.

Of the three children above referred to, only one survives,—the Rev. Rufus Anderson, D. D. one of the secretaries of the A. B. C. F. M., Boston. The second son, Isaac P. Anderson, A. B. died in Beverly, Dec. 16, 1818, in the twenty-first year of his age. He was a young man of great promise;—possessing an amiable disposition, fine talents and ardent piety. He entered Bowdoin College* in 1816; soon became a subject of a revival in college, and united with the congregational church in Brunswick, Dec. 25th of that year. He pursued his studies with great ardor and success till consumptive complaints obliged him to relinquish his books, and the fond hope he had cherished of entering upon the work of the gospel ministry. "May 2, 1818, he left Brunswick never more to return. He bade an affectionate farewell to his class-mates and friends, with the full persuasion that he should see but few of them again in this world." After visiting some friends in Maine, he came, in company with his brother, to Beverly where he gradually failed in body, but increased in spiritual strength and joy, till with cheerful resignation, he received the summons and with calm composure fell asleep in Jesus. His writings are excellent and his "Memoirs," published in 1819 by S. T. Armstrong, Boston, will richly repay an attentive perusal.

James, the youngest son, graduated at Bowdoin College in 1822, and died the following year, of consumption, in Charleston, S. C., aged twenty-two years. Though not a professor of religion "his friends had hope concerning him in his death."

K.

Dr. Smith published a Fast Sermon in 1813, and a Missionary Sermon in 1830. He left a widow, who is now the wife of General Richardson, in Pelham, N. H.

L.

The following facts have been kindly furnished by the Rev. Josiah Keely, the present pastor of the Baptist church.

"The church under my charge was constituted in the forenoon of Oct. 12, 1831, and then consisted of twenty-five members, viz. eleven males and fourteen females. There have been added since, as nearly as I can ascertain, seventy-three, viz. forty males and thirty-three females. The first pastor was Rev. Charles Miller, who was installed April 4, 1833, and was dismissed April 9, 1835. The second pastor was Rev. H. Archibald, who *took charge of the church* without a formal settlement (having been previously ordained) Aug. 4, 1836, and was dismissed Aug. 20, 1837. The third pastor was Rev. Joel Kenney, who

* President Mc'Keen, first president of Bowdoin College, was brother-in-law to Mr. Anderson, whose sister he married.

was ordained June 20, 1838, and was dismissed April 13, 1840. The fourth pastor was Rev. Geo. W. Patch, who was ordained Oct. 20, 1841, and was dismissed Feb. 23, 1843. The fifth pastor, who is the present incumbent, was ordained the 21st of Dec. 1843. There have been other ministers who have supplied them for some months together, but who do not appear to have had any invitation to the pastorship, and of whom I have therefore made no mention. The meeting-house was dedicated in the afternoon of Oct. 12, 1831, being the same day on which the church was constituted. The number of deaths and marriages I have no means of ascertaining. Within the limits of the town, for one year ending say Oct. 1, I have attended three funerals and five marriages."

M.

Rev. Mr. Sperry was born in New Haven, Ct. June 3, 1785; graduated at Middlebury College in 1808, and at Andover Theological Seminary in 1810; was ordained at Dunstable (now Nashua), N. H. Nov. 3, 1813, and resigned April, 1819. About the time of his settlement in Dunstable, Mr. Sperry was married to Maria, daughter of the late Rev. Jonathan French of Andover. After leaving Wenham, he was elected chaplain of the House of Correction, in South Boston, where he remained between one and two years. He has since removed to Ohio, been installed as pastor of the church in Peru, Huron Co., and is now laboring in Bronson, in the same county.

N.

Some account of that Revival was published in the New England Puritan, Oct. 21, and in the Boston Recorder, Dec. 9, 1842. During the year 1842, thirty-nine united with this church, and twelve were added to it in 1843. The number now belonging to this church is one hundred and forty. Several of this number have removed from town, but still retain their church relation to us.

O.

The amount of our public contributions for charitable objects was, in 1840, $155,09; in 1841, $223,54; in 1842, $334,45; in 1843, it was not quite so much, on account of private contributions for building and furnishing our new House of worship. Something has also been done in other ways, especially by the Female Reading and Charitable Society, and by the Juvenile Benevolent Society for the relief of the needy at home and abroad.

Miscellanies.

Sept. 19, 1637. "John Williams, for the murder of John Hoddy, near the Great Pond (most likely in Wenham), was sentenced to be hung. He was executed at Boston. The event excited general attention."* Tradition says the murder was committed in the valley near the bound-stone, on the main road to Beverly; that Williams supposed Hoddy had with him a large sum of money, but actually found only a single cent; that Hoddy's dog seized and held the murderer till people collected and apprehended him; and that this was the first murder ever committed in Salem, or in this vicinity.

1663. Josselyn, in the account of his second voyage to New England, says: "Wenham is an inland town, very well watered, lying between Salem and Ipswich; consisteth most of men of judgment and experience in *re rustica*, well stored with cattle."

"Sab. May 18, 1673. Richard Goldsmith was killed by lightning, at the house of Rev. Mr. Newman (lately deceased), while Rev. John Higginson of Salem was present." Mr. H. had been preaching here, and had just returned from meeting in the afternoon. While he was sitting and conversing with others, the lightning passed through the room as [illegible], killing Mr. Goldsmith and a dog under his chair.

1677. "Mrs. Elizabeth, widow of Rev. Antipas Newman, of Wenham, claimed a tract of land at Ryal side, granted to her brother, governor John Winthrop, Jr., by Salem, for salt-works. The town settled her claim."—*Annals of Salem.*

1685. Several families were allowed seats in the meeting-house, on condition that they pay seven shillings and sixpence yearly to the minister, and, in case the house should be enlarged, pay twenty shillings towards it."

At a town meeting, March 4, 1689–90, "Voted, that Rev. Mr. Gerrish and his heirs shall have and enjoy the house and five acres of land, be it more or less, where he liveth, together with all other lands which they possess in the town right. To have and hold all the abovesaid house and lands to the aforesaid Joseph Gerrish and his heirs forever."

April 3, 1694. "Town voted that one third part of Mr. Gerrish's salary shall be paid in money; and the rest, one half in pork and English grain, oats excepted, and the other half in butter and in Indian corn, viz. two pounds of butter for every milch cow." "Voted to pay Robert Symonds, for ringing the bell and sweeping the meeting-house for this year, thirty shillings."

Jan. 2, 1698. "Voted, that whoever shall presume to speak disorderly in this town meeting, without leave of the moderator, shall pay a fine of sixpence to the use of the town."

"Sept. 9, 1700. At a meeting of the Selectmen, Capt. Thomas Fisk was appointed to keep a school in town, for the year ensuing, for the learning of children and youth to read and write; and he to be allowed by the town his proportion of rates, to country, county and town, for

* Felt's Annals of Salem.

this year ensuing, from this time, besides what he shall have of those that he shall so learn to read and write." This is the first record which we find of the doings of the town in respect to common schools; and that appears to have been the first school ever kept in town. For several succeeding years, teachers were employed, examined and paid by the Selectmen, "reasonable satisfaction for their pains."

1714. "Church consented to give to the church of the south precinct of Ipswich one great flagon, one platter and two cups."

1731–2. A committee was chosen by the town to "seat the meeting-house." This was done for some years, but not without difficulty.

1732. William Rogers presented a humble petition for the consent of the town to be an innholder in town, having had encouragement from the Selectmen. His petition was granted.

1736. Selectmen agreed with Mr. Daniel Dodge to keep a school to learn youth to read and write, and for the summer season to teach to read by three women, in the three several parts of the town, for four pounds a month.

1739–40. Town "Voted to raise thirty pounds to support schools in our town." This is the first vote of the kind which is found on record.

Nov. 30, 1743. Selectmen "agreed with Mr. Jonathan Perkins to keep school in town to teach children to read, write and cypher, six months from this date, in such particular places as they shall order and appoint for that service; and to pay him five pounds, old tenor, per month and find his board; being well satisfied of his ability for that service, and of his sober and good conversation; provided, however, he continue in such sober conversation."

1744. Oct. 8. "A Century Lecture was kept here; it being just one hundred years since the Rev. Mr. John Fiske became pastor of a church in the town. The Rev. Mr. Chipman began with prayer. I preached from Acts 13: 26." This, from the church book, is in the hand-writing of Rev. Mr. Warren, and is all I have been able to find upon the subject. We exceedingly regret that that Lecture was never published or preserved for our inspection. It probably contained many interesting and important facts in relation to our history, which are now irrecoverably lost.

1746. Selectmen "approved of and approbated Mrs. Elizabeth Kimball to keep school in our town to teach children and youth to read, she having behaved in sober conversation." Mrs. K. seems to have been the first female teacher ever approved and employed by the town.

1749. May 17. "At a meeting of the freeholders and other inhabitants of Wenham, lawfully warned and assembled in order to make choice of a person to represent them in a great and general court to be begun, held and kept for his majesty's service, at the court-house in Boston, on Wed. the 31st day of May current, after several trials made for the choice of a person for said service, none could be obtained; and therefore the compassionate regards of the honorable

House of Representatives was humbly requested." Thus it was for several succeeding years.

1759. Town "voted to pull down the steeple to the meeting-house (to save the house) and close up that part of the roof where it stood with all convenient speed."

1764. Town "voted to build a steeple to the meeting-house the ensuing summer.

1765. "Voted that the abovesaid steeple be 12 feet square, and of proportionable height," and that the "committee take effectual care that the business of said building is begun, carried on and perfected in the most consistent manner with the benefit of the town."

May 23. "Voted that the steeple committee be impowered to provide a vane to be put upon the top of said steeple, according to their discretion."

Dec. 27. "Voted that the account for the labor and materials for the building of the steeple, the sum total whereof is £1351 6s. 10d. old tenor, be accepted and allowed."

May 24, 1771. Town "voted that Dr. Watts's Psalms and Hymns be introduced into the congregation to be sung on the Lord's day."

1773, June 17. Paul Kimball, (son of Thomas Kimball) and his wife, who was a daughter of Dr. Fairfield, were drowned with eight others from Salem, by the sinking of a boat off Salem harbor.

1777. Town "voted to raise 200 pounds on polls and estates to enable the Treasurer to pay a bounty to each soldier who should engage three months in the continental service.

1778. Town "voted not to continue a grammar school for the year to come." No account is given of its origin or success.

1779. March 16. Town voted to offer Rev. Mr. Swain three hundred pounds (in addition to three hundred pounds added to his salary on 2d inst.) to keep a grammar school in town for part of the year. This offer was accepted for that year.

1780. Town "Voted to give each man that should enlist in the continental army for three years, or during the war, one hundred dollars a year in hard money, or the exchange in paper."

1783. "Voted to build a Pound by a tax on the inhabitants and lands in town, and to raise seventy-five pounds for that purpose."

1785. "Voted to repair the Monument over the Rev. Joseph Gerrish's remains in our burying-ground."

1786. Town "Voted to buy a burying-cloth for the use of the town."

1793. Of thirty-six pounds raised for schools, three pounds were voted to the East part of the town, known by the name of "Little Comfort." This appears to have been the first appropriation ever made by the town for such a purpose.

1795. Town "Voted the middle district a piece of land, near the meeting-house, to set a school-house on."

1796. Town voted, unanimously, in favor of the establishment of the treaty between Great Britain and the United States of America.

1797. Town voted one hundred pounds to repair the steeple of the

meeting-house; and Capt. Pelatiah Brown, Richard Hood and Isaac Porter were appointed a committee to do it.

1798. Town voted one hundred and fifty pounds to purchase a new bell. Voted that the old bell be appropriated towards paying for the new bell; and Capt. Samuel Blanchard, Capt. John Dodge and Isaac Dodge were appointed a committee to buy the new bell.

1799. Ringing of the bell and sexton's business bid off at vendue, by Uzziel Dodge, for four dollars the year.

1800. Feb. 7. In town meeting, it was "Voted, that the town join in keeping a day of fasting and prayer," with reference to the settlement of a minister among them. "Voted that Thursday, the 20th inst., be solemnly observed as a day of fasting and prayer."

Agreeably to an act of general court, passed Feb. 28, 1795, town voted to have guide-boards placed at the corner of the streets.

May 16. Town voted, that if any one should catch fish on the Sabbath day, he should be fined fifty dollars, to be recovered in any court proper to try the same: one half to go to the town and the other half to the fish committee.

1801. Town voted to raise for schools $200; for the support of the poor $150. Voted that the price of labor on the highways should be, for a man, sixty-seven cents a day; horse twenty-three cents; each yoke of oxen, twenty-eight cents; each cart, twenty-eight cents a day.

1802. Town voted that sleds should be made four feet wide, or be forfeited by their owners, though they might use sleds of less width on their own lands.

1805. From Sept. 15 to Oct. 20, eleven persons died in town of the dysentery; viz. the wives of William, Simon and Nicholas Dodge, a daughter of Dea. Nicholas and one of widow Amos Dodge, a child of Nicholas Dodge, Jr., a son of William Dodge, one of Mr. Orne, one of Capt. Moulton, one of Edward Perkins and a daughter of William Kimball.

1810. Town "voted for an Academy, the privilege of setting the same on the common land in said town during their pleasure."

1812, July 8th. Hon. Timothy Pickering, then of this town, was appointed "delegate to meet in convention to consult on the present awful and alarming situation of our country in consequence of the war declared by Congress against Great Britain."

1813. "About the end of June a malignant fever commenced, singular and new in some of its symptoms. The worst symptoms have usually appeared after the fever has seemed to turn and abate. No two persons have seemed to be exactly alike in their symptoms." Then follow the names of thirty persons thus afflicted; none of them under six, and most of them over twenty years of age.

1820. Town "voted to accept the donation of $500, made by Edmund Kimball of Newburyport, for the purpose of aiding in the support of the gospel in this town; and that the thanks of this meeting be given to him for his benevolence in making the aforesaid donation."

1821, July 25. George W., son of Josiah M. Kimball, was killed by

lightning, aged eight years. We find no record of any other death by lightning except that of Mr. Goldsmith in 1673, and in the opinion of our oldest citizens, these are the only cases that ever occurred in this town.

1822. Rules and regulations for the public schools in town were adopted and recorded in the town book. A revision of these rules, with others, the town also adopted in 1835.

1824. Town "voted to provide six ladders and three fire-hooks for the use of the town, to be equally divided between the several districts. Voted that the Selectmen cause to be built a hearse and a hearse-house, and procure a decent burying-cloth. Voted to raise 150 dollars to meet said expense."

1826. Town "voted that the Selectmen be a committee to wait on Dr. Samuel Dodge and invite him to settle among them as physician and surgeon."

1827. Town "voted to raise thirty dollars for the support of sacred music, and that Col. Porter, Nicholas Dodge, Jr. and Franklin Hadley be a committee to appropriate said money for the support of sacred music." Since then, funds for that purpose have been raised by private contribution.

At a regular church meeting, April 5, 1827, it was voted that the thanks of this church be given to Capt. Edmund Kimball for his very generous present to the church of "six elegant silver cups, bearing his name and the date of the year; and in general for the benevolent interest he has taken in this church, of which he is a very worthy member."

1830. Church voted to give the cups which they had used on the sacramental table, to the new church in Gloucester Harbor; for which the thanks of that church were returned.

1833, Oct. 30. Dr. Samuel Dodge died, aged 44.

1835. Town voted to raise 100 dollars to build an engine house, and to procure the necessary apparatus for the engine. "Voted to defray the expense of vaccination of the kine pox for individuals that were unable to pay; to be attended to by the overseers."

"Voted that it is inexpedient that any license be granted for the sale of ardent spirit in the town for the ensuing year." A similar vote was passed in succeeding years. Since 1839, a Temperance Society with a pledge of Total Abstinence from all which can intoxicate, has taken the place of the old society, which required abstinence from all distilled spirits only. A large proportion of our population, both males and females are now pledged for total abstinence from all that will intoxicate; all traffic in intoxicating drinks is disallowed, and it is believed there are but very few persons in town who are habituated to the use of strong drink.

1835. "Voted to relinquish the privilege the town has in Peter's Hill to the First Parish in Salem, for the purpose of erecting a monument to the memory of their distinguished divine, Hugh Peters, on condition that the said First Parish in Salem build or cause to be built or

erected a monument on said Peter's Hill within three years from this day, March 3, 1835. Otherwise said First Parish have no privilege to build on said hill."

"Voted to lease to Edmund Kimball and others a sufficient quantity of land on the training field belonging to said town, to set a vestry, for the term of thirty years; with liberty to pass to and from said vestry."

1840. A maternal association was formed, which meets once a month. At each quarterly meeting the children are permitted to attend.

Wenham Pond was anciently designated on the Salem Records as "*the Great Pond*," and it was sometimes called a "Lake;" a name by which it is now generally known in England. Chastellux, a French traveller who came through this town in 1732, says, "The rain overtook us just as we were passing near the *Lake*, which is three miles from Beverly." The surface of this pond measures 320 acres. It contains pickerel and other fish, which are more sought for by those in pursuit of amusement and pleasure, than for profit. In the summer season it is the favorite resort of parties from Salem and other places for sailing and fishing. "The waters of this pond find a passage through a small stream, after running seven or eight miles, to Ipswich river and from thence to the sea." The ice from this pond is of a superior quality, and has recently become extensively known and celebrated not only in this country but also in Europe. Operations have been commenced by the "Ice Company" on a large scale, and measures are being adopted to supply the rapidly increasing demand, however great it may be.

"Wenham Swamp" is in the north-west part of the town, is large, well wooded, and extends into Hamilton. The "Manchester Woods," so called, cover a considerable part of the eastern end of Wenham and extend into Beverly.

The population of Wenham, though always small, has been gradually increasing. In 1810 the census was 554; in 1820, 572; in 1830, 612; in 1840, 693; it is now thought to be some over 700. The number of votes for Governor were in 1785, 18; in 1801, 50; in 1820, 73; in 1840, 140; and in 1844, 152. There has also been a similar increase in the state valuation since the commencement of this century.

The number of baptisms in town since 1674, (so far as can be ascertained), is about 2930; number of marriages, 790; admitted to full communion in the church, 960; and about 1520—more than double our present population—have died.

Among the oldest legible inscriptions in our grave-yard are the following: Mrs. Ruth, wife of Capt. Thomas White, died Dec. 13, 1713, in the eightieth year of her age. Sarah Balch, died Sept. 30, 1714, aged fifteen. Sarah, wife of D. Killam, died 1715.

The following persons have died in this town at or above the age of ninety years:

1786. Widow Eliot in her ninety-sixth year.

1795. Died, Barbary Waters, formerly of Salem, aged ninety. Widow Cue, ninety-six. Widow Batchelder, ninety-five.
1810. Abraham Wyatt, ninety.
1812. Margaret Pierce, a pauper, aged "about 100."
1813. Martha Ober, ninety-one.
1819. Widow Batchelder, ninety-six.
1822. Betty Masury, ninety-six.
1826. Widow Rose Dodge, ninety-two. Pelatiah Brown, 94.
1836. Widow Elizabeth Brown, ninety-one years and three months.

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